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AN

E S S A Y

UPON

CHRIST'S MEDIATORY KINGDOM,

*ITS NATURE AND EXTENT, THE SUBORDINATION
OR DEPENDENCE THAT THE KINGDOMS OF THE
WORLD HAVE UPON IT, OR THEIR CONNECTION
WITH RELIGION:*

ALSO,

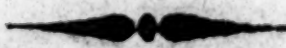
*SOME ILLUSTRATION OF ANTICHRIST'S DESTRUC-
TION BEING NEAR—OF THE END OF THE SIXTH
TRUMPET—SLAYING OF THE WITNESSES, AND
POURING OUT THE SEVEN VIALS, WHICH TAKE
PLACE AT THE SOUNDING OF THE SEVENTH
TRUMPET.*

*IN THE WHOLE IS ATTEMPTED A VINDICATION OF
OUR REFORMATION AND REFORMERS IN THE LAST
CENTURY.*

WITH

*SEVERAL EXTRACTS FROM THOMAS GOODWIN, DR.
REYNOLDS, AND GILLESPIE, MEMBERS OF THE
WESTMINSTER ASSEMBLY, WITH MASTRICT, NEW-
TOWN, AND JERIEW.*

By GEORGE THOMSON, V. D. M.



G L A S G O W:

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P R E F A C E.

COURTEOUS READER,

THE occasion of publishing the Sermon and Essay, is, in order to vindicate Reformation Principles, and the Secession Testimony, both as to the doctrine of grace, especially respecting the subordination to, and the commitment of, all things into Christ's hand, as Mediator, clearly held forth in scripture, and maintained in their doctrine of grace; I only observe, that, when all things are said to be committed unto Christ, that it does not mean the Father's laying aside his work, or saying that he neither gives nor works; for, "My Father worketh hitherto, and I work." And, since God hath not withheld his only begotten Son, how will he not with him freely give us all things; so that a three-one God both operates and bestows gifts upon men, but through the Mediator, and his obedience and suffering.—All things are given to him as the administrator of the covenant, to be communicated to sinners, on the footing of his obedience to death, even the death of the cross, or as

the reward of his work ; but having said much on this head, both in the Sermon and Essay, I pass it.

Another point, much opposed, is the Magistrate's power as to religion, or the first table of the moral law. Though I neither have, nor am capable to write on politics, nor do I think it belongs to my office as a Minister, but in so far as church or state comes to be negligent of their duty, or direct transgressors of God's law, I am warranted, as openly to testify against them, as they are open in sin.—What the Secession have complained of, and testified against, is, that, in the Revolution establishment, Episcopacy was settled in England and Ireland, contrary to the engagements come under by the nation in the solemn league and covenant of the three kingdoms; and, since that time, the great toleration given to all sectaries, and especially too great a liberty given to Papists and Popery in all the three kingdoms.

It is very true what Young says, that the Secession owned and acknowledged the present rulers, both taught, and do teach, subjection to them in things lawful. But I am persuaded, none of them imagined, that the sword of the Spirit, nor the word of God, was to be the only mean of extirpating false doctrines, gross heresies, or sinful practices. It is true, spiritual weapons are the only weapons to be used by the church; but, that gross heretics,

and idolaters, are not to be punished by the state, so long as peaceable members in it, is denied; for extirpating them by penal laws, or civil pains, is a doctrine, says the reverend Dr. John Young, we abhor: and so he boasts of himself, and his bretheren, having the honour to be the first society, who have set that doctrine of toleration upon its proper foundation—in the essential difference between the kingdom of Christ, and the kingdoms of this world.

Mr. Young asserts, that none ought to be punished, if peaceable members; every man may worship God according to his conscience; that this is the case is true, but that it is commendable, is false. A few years ago, the greatest part of Scotland opposed the Popish bill, because Popish principles, viz. acknowledging the Pope as their head, and keeping no faith with heretics, were inimical to the state; and so reckoned it impossible that real Papists could be peaceable subjects. Does not the Doctor own, that sound principles lead unto sound practices? that the order of our Catechism lays down the principles we are to believe? and then the duties we are to practise; this is what the scriptures principally teach. The grace of God hath appeared to men, teaching effectually to deny ungodliness and worldly lusts, to live soberly, righteously and godly. If the author be worthy of his character, he will with the apostle affirm

constantly, that they which have believed maintain good works. Ministers who preach up sound doctrines, and inculcate holiness as connected with faith in Christ, are the best friends to the king and government, even tho', instead of being flatterers, they should openly testify against the errors of both.

May not ministers say to the king and queen, humble yourselves. Jer. xiii. 18. Thus saith the Lord, and of the king that sitteth upon the throne of David, &c. Thus saith the Lord, I will send upon them the sword, the famine, and the pestilence, &c. Jer. xxix. 16, 17. Their king shall go into captivity, and their princes together. Amos i. 15. The reasons he gives for the testimonies finding fault with the toleration in the year 1712, was its tendency to weaken the government of the church. But has it not the same tendency yet? The other is, "strengthening and supporting a party who had espoused the interest of a Popish pretender." Dissenters of the Presbyterian persuasion were all united against the Popish pretender. But I am persuaded, that Seceders testified against toleration then, and still, because either the establishment, or a positive toleration of Episcopacy, but more especially of Popery, was contrary to the word of God, our confession of faith, covenants national and solemn league, and the whole of our Presby-

terian divines, Young and Graham, are, I think, of opposite sentiments, yet both agree in reckoning the magistrate should punish no idolaters nor heretics. Though I am for maintaining church and state quite distinct, and different in their natures and operations, or duties, yet they are connected by the law of God, which both lays down and enjoins to each of them their particular duties. I shall only observe, that the church has, and may subsist without kings and rulers in the state assisting them, or giving the least countenance to them: yea it has prospered, multiplied and increased, like Israel in Egypt, when the rulers oppressed and persecute them. For the church is compared to a woman, obliged to fly into the wilderness from floods of error and persecution; the witnesses are but few, and despised during the whole of antichrist's reign. But though the church may, and will continue, although my two fellow-ministers and I should neither teach nor preach, yet that does not say but it is our duty to do it, and all we can for promoting God's glory, and the spiritual good of men. Just so it is the magistrates duty to do all in his power, or what belongs to his office to do, for religion; yet I may confess that it would be better for the church to have no establishments at all, than to have superstition and idolatry established. But no man should, nor can rightly do any thing against, but for the truth.

But I conclude with the following extracts from the works of Shuckford, Dickson and Rutherford.

“ It has indeed been thought in all ages, to be both the duty and interest of magistrates to establish the worship of a Deity amongst their people. And it is certainly their duty to do it as men, who are bound to promote the glory of God ; and there is more sound of words than force of argument in the pretence of some writers, that the magistrate, *as magistrate*, has nothing to do in this matter ; for if it be undeniably certain, that every man is obliged to promote the glory of God ; it will follow, that the magistrate is not exempted ; but moves in a station of greater influence, and has therefore ability to perform this, which is a duty universally incumbent upon all men, in a more effectual manner. If these writers would gain their point, they must prove, that being a magistrate cancels that duty, which the magistrate, *as a man*, owes to God, and which is part of his reasonable service of the Deity ; and which he is indispensibly obliged to perform in the best manner he can, only taking a due care, that a zeal for his duty does not lead him into unjust or wicked measures about it : but it is the interest of the magistrate to establish religion ; for it is the surest way to obtain the protection of God’s providence, without which no

wise and prudent writer ever reputed the public affairs of kingdoms to be in a safe and flourishing condition: and it is the only, or by far the best way to cultivate those moral principles of duty amongst a people, without which no community can be either happy or secure: thus Tully thought upon this subject, concluding the happiness of a community to be founded upon religion, and very judiciously querying whether [*Pietate adversus deos sublatâ*] if a general neglect of religion were introduced, a looseness of principle destructive of all society would not quickly follow, an evil which if the magistrate does not prevent, he can do nothing very effectual to the public welfare. This all the heathen magistrates have ever been apprized of; and therefore never were so wild as to attempt to discharge themselves of the care of it: their only fault was, that their care of it was too political: when they themselves were the ministers of religion, they set up their fancies instead of religion, as their speculations led them, or their interests directed; and afterwards, when they appointed other persons to the ministrations, they so managed as to have them at their direction for the same purposes; as will appear to any one, that will fairly examine this subject."—*Shuckford's sacred and prophane history*, page 128, 129, 130.

Quest. I. "Hath God armed the civil ma-

“ gistrate with the power of the sword, for
“ the defence, and encouragement of them
“ that are good, and for the punishment of
“ evil doers?”

Ans. Yes. Rom. xiii. 1, 2, 3, 4. 1 Pet. ii.
13, 14.

Ques. “ Well then, do not the Socinians
“ err, who maintain, That it is not the duty
“ of the civil magistrate, to punish the guilty
“ with death?”

Ans. Yes.

Ques. By what reasons are they confuted?

Ans. “ (1.) Because, God hath expressly
“ commanded, that transgressing idolaters be
“ put to death; Deut. xvii. 7. Deut. xix.
“ 21. (2.) Because, it appertains to the
“ office, and duty of the magistrate, to pu-
“ nish the guilty with death; Rom. xiii. 4.
“ 1 Pet. ii. 14. (3.) Because all that take
“ the sword, shall perish by the sword;
“ Matth. xxvi. 52.”

Ques. Is it the duty of the civil magistrate,
to take order, that all blasphemies, and he-
resies be suppressed, all the ordinances of God
duly settled, ministred and observed; all a-
buses in worship and discipline reformed, all
idolaters, gainsayers, and other obstinate dis-
senters, be obliged and forced to quit their
tenets and opinions, and conform themselves
to the true worship, and service of God ac-
cording to his law? Ans. “ Yes.”

Well then, do not the Quakers, and other sectaries err, who judge it antichristian, and the practise of the church of Rome, that the civil supreme magistrate, with the assistance of the church and her censures, should by his coactive power, force and oblige all his subjects to a reformation of religion, and to a conformity to the true worship, sound doctrine, and discipline of the church?

Ans. " Yes."

Quest. By what reasons are they confuted?

Ans. " (1.) Because it is foretold by the
 " prophet Isaiah, that in the days of the gos-
 " pel, kings shall be nursing fathers, and
 " queens nursing mothers to the church of
 " God, chap. xlix. 23. (2.) Because Ar-
 " taxerxes, who was but a heathen king,
 " was very careful to make a decree, that
 " whatsoever was commanded by the God
 " of heaven, should be diligently done for
 " the house of the God of heaven. And that
 " whosoever would not obey the law of God
 " and the king, judgment was to be execu-
 " ted speedily upon him, whether by death,
 " banishment, confiscation of goods, or im-
 " prisonment. For which singular mercy,
 " Ezra blessed the Lord God of his fathers,
 " who had put such a thing in the king's
 " heart. So did Nebuchadnezzar make a
 " decree, that if any people, nation or lan-
 " guage, should speak any thing amiss against

“ the God of heaven they should be cut in
 “ pieces. Darius, Hezekiah, Josiah, &c.
 “ made decrees against idolaters and blas-
 “ phemers, and punished severely all those
 “ that transgressed against their laws.”—
Truth's Victory over Error, by Professor Dick-
son, page 206, &c.

“ In what respect is royal power from God?

“ 1. By way of permission, as Nebuchadnezzar.

“ 2. By way of naked approbation.

“ 3. By particular designation, as he appointed Saul and David for the crown of Israel.

“ 4. The kingly, or royal office, is from God, by divine institution, and not by naked approbation as Aaron's priesthood was, because they had their qualifications, bodily perfections and charge, all appointed by him.

“ So that we may say the royal power is from God, or by divine institution, because God mouldeth him. Deut. xvii. 15. Thou shalt in any ways set him king over thee, whom the Lord thy God shall chuse out from among thy brethren.—Kings and all magistrates are God's deputies and lieutenants on earth, Psal. lxxxii. 1, 6, 7. They are feeders of God's people, Psal. lxxviii. 9. Nursing fathers to the church, Is. lxi. 23. Captains over the Lord's people, 1 Sam. ix. 19. There

throne is God's throne. 1 Corinth. xix. 2. He is the keeper, preserver, and avenger of God's law. Aristocracy and democracy are of divine institution. They are not different in nature, if we speak morally and theologically, only they differ politically and positively; nor is aristocracy any thing but diffused and enlarged monarchy, and monarchy is nothing but contracted aristocracy, as it is the same hand when the thumb and four fingers are folded together, as when all the five fingers are dilated and stretched out. How far government is an ordinance of man, 1 Peter ii. 3, 13. Not because it is an invention of man, or not an ordinance of man, not because man is the efficient cause of magistracy, but because they are men who are magistrates. It is exercised by men, and for their good. Royal power is three ways in the people. First *radically* and *virtually*, as in the first subject. Second, *communicatively*, by way of free donation, to this, or that person. Third, in a way of *limitation*, and so they may limit the *measure, extent or conditions*, upon which it is to be exercised and held. It is an ordinance of men not effectively, as an invention of men, but subjectively as exercised by man, and objectively for the good of men for their peace and safety.

“ The power of creating a man a king is from the people: hence the people made Omri king, not Zimri. Though God designed some men to be kings, and anointed them by his prophets; yet were they never actually installed, till the people made them kings, When thou shalt say I will set a king over me, like all the nations round about, thou shalt in any wise set him king over thee, whom the Lord thy God shall chuse, Deut. xvii. 14, 15. The people under God made the king. Though God commanded Samuel to anoint Saul, yet all the people went to Gilgal, and there they made Saul king before the Lord, 1 Sam. xi. 15. All these came with a perfect heart to make David king in Hebron, 1 Chron. xii. 38. Saul after being anointed by Samuel, remained a private man, and no king till the people elected him; so did David remain a subject till Israel made him king at Hebron. The office is immediately from God, but the person, or persons, by whom the power is exercised, is from or by the people's choice, God marks him out to the people, as one who hath the most royal endowments; and the due qualifications required of a lawful magistrate, by the word of God. Men of truth hating covetousness, Deut. i. 16, 17. Men who will judge causes betwixt their brethren, righteously, without respect of persons. God can in-

fluence states or kingdoms to chuse this or that particular person.

“ It is a vain thing to distinguish between the office, and the power; for the power is a power to rule according to God’s law, as he is commanded, Deut. xvii. and this is the very office which the King of kings has given to all kings under him;—it is to govern for ~~the~~ Lord his maker: a power to do ill or tyrannise over persons, is not from God. Election must be a better right than birth. The lineal deduction of the crown from father to son, through the whole line is from the people; and elections of governors, should be performed as in the sight of God; and the person who comes nearest to God’s judge, is one fearing God and hating covetousness; and to Moses’s king is one, who shall read in the law, Deut. xvii.

“ The genuine and intrinsic end of making kings is not simply governing, but governing the best way in peace, honesty and godliness, 1 Tim. ii. These then are to be made kings who may most fitly and speedily promote these ends. Mere conquest without consent gives no title, because all those who had any lawful calling to the crown in God’s word, as Saul, David and Solomon, were called by the people: a king, by virtue of his office, is the father of a kingdom, a tutor, defender, protector shield and leader, shepherd, husband, watch-

man and keeper of the people, over which he is king. The sins of people conquered, cannot legitimate the right; for though Israel deserved desolation and captivity by the heathen, before the throne of divine justice; yet they grievously sinned in conquering Israel, Zech. i. 15. I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction. Though Judah deserved captivity, yet God was highly displeased with Babylon for their unjust and bloody conquest.

“The violence done to me, and to my flesh, be upon Babylon, shall the inhabitants of Zion say, and my blood upon the inhabitants of Chaldea shall Jerusalem say. A king is a special gift of God to feed and defend his people, that they may lead a godly and peaceable life under him, Psal. lxxviii. 71, 72. 1 Tim. ii. 2. It was a judgement of God that Israel was without a king for many days, Hos. iii. 4, and that there was no judge to put evil doers to shame—the genuine end of a conqueror is not peace, but fire and sword.

“1 Sam. viii. 11. The scope of Samuel’s sermon is to dehort them from a king, and they by the contrary say, ver. 19. Nay, but we will have a king. One of the special reasons they sought for a king was to be freed of tyranny, because Samuel’s sons turned aside

after lucre, took bribes and perverted judgment, therefore all the elders of Israel gathered themselves together and came to Samuel to Ramah, and there they sought a king.

Whether magistrates as such be natural? Answer, nature is considered as whole and sinless, or fallen and broken. In the former consideration, that either man should stand in need of any to compel him with the sword to do his duty, and not oppress, was no more natural to man than to stand in need of hangmen, or physicians to the body, which in this state was not in a capacity of sickness or death; and so government by parents and husbands were only natural.

Promises of reward, fear of punishment, and the coercive power of the sword, are natural means to move us, and wings to promote obedience. In this respect government by magistrates is natural.—*Rutherford's Lex Rex*, page 133, &c.

Take this short scheme of Davis in his treatise of Heaven and Earth shaken, page 85, on the opening the first seal Christ rides on the word of truth, or the gospel conquering and to conquer heathenism.

Second seal, or red horse, shews the bloody wars that Christ raiseth against them.

Third seal, or black horse, denotes scarcity of bread, by which Christ afflicts them.

Fourth seal, or pale horse, includes wars,

famine and pestilence, all which Christ brought in upon them.

In the fifth, you have the cry of the saints under their persecutions, which Christ hears attentively.

The sixth ruins the heathenish empire, the great day of Christ's wrath being come upon it, so that it was not able to stand.

The seventh presents a vision of seven angels with seven trumpets, and these relate Christ's shaking and ruining the empire, while Christian, and no marvel seeing it turned Arian and persecuting.

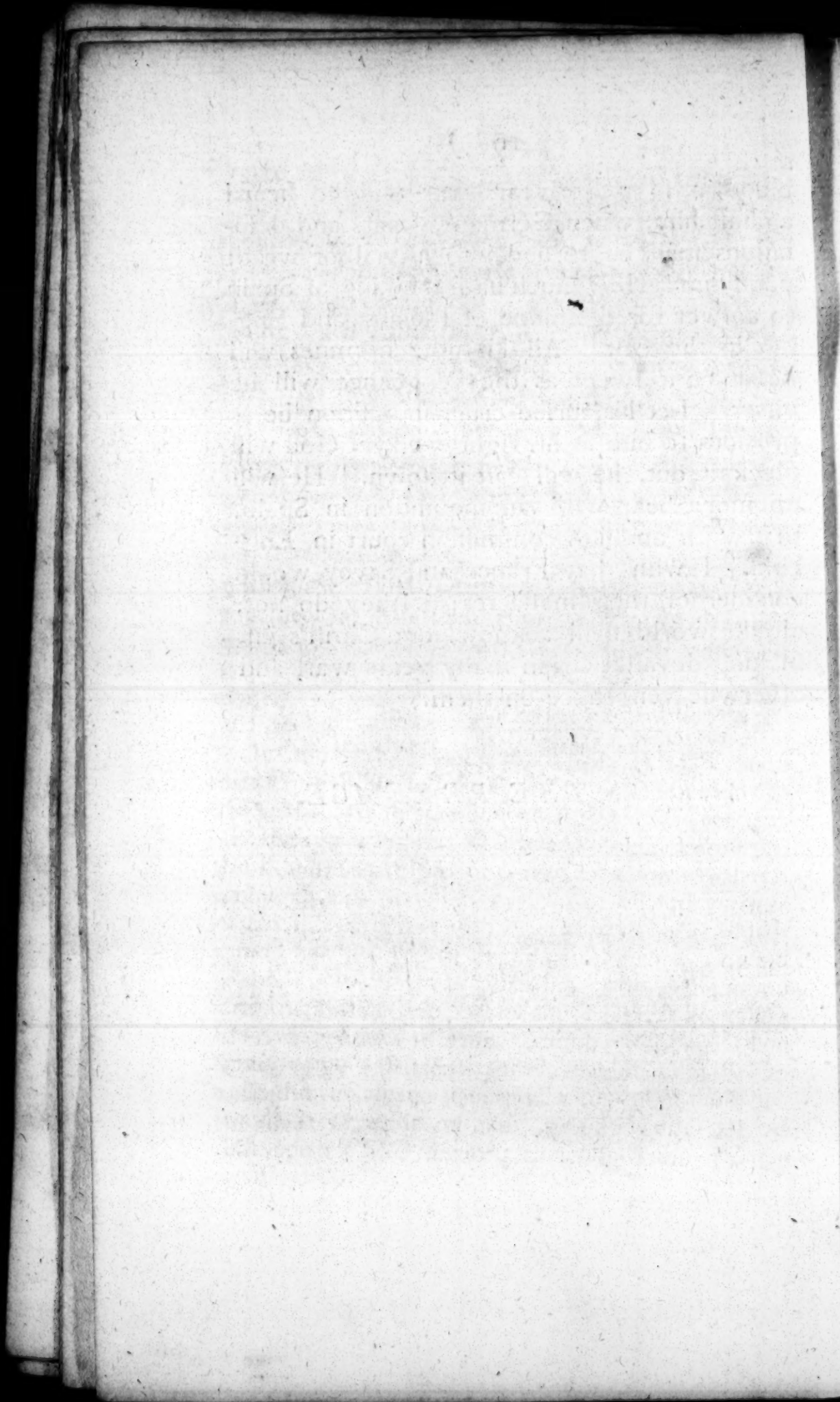
The four first trumpets sound the fatal ruin of the Western empire, when Christ stirred up the Goths and Vandals in four incursions upon it.

In the fifth and sixth trumpets, which are two woe trumpets, Christ shakes the Eastern empire in giving passage to Mahomet in the fifth, and the Turks in the sixth trumpet.

Finally, we read of seven vials which contain Christ's shaking the kingdoms of antichrist, which are the last plagues to the beast; thus Christ judgeth all his enemies, both heathenish and antichristian, and says he page 82, Christ shakes men in office as kings and princes. How great will that day and work be when the emperor must answer for his provinces, and the extreme cruelty and oppression of the Protestant party, what a hideous cry of

blood in so many years war will be heard against him, when Germany's tears and desolations shall be turned into a vial of wrath upon him ! How much hath the king of Spain to answer for the blood of Indians, and English in the east. All his golden mines will never be so sweet as the vengeance will be bitter. Let his cursed cruel inquisition be as precious to him as his right eye, yet God will pluck it out, he will cast it down. He will no more bear with an inquisition in Spain, than with an high commission court in England. I wish that France and Savoy would consider of their massacres; if they do not, all the world shall acknowledge Christ's just shaking devastations in many years war, and otherwise vengeance on them.

END OF THE PREFACE.



ESSAY

UPON

CHRIST'S MEDIATORY KINGDOM, &c.

IN order to manifest the true state of the question about the magistrates tolerating religion, I observe that there is a great difference between a *negative* and a *positive* toleration. A *negative* one is a simple passing over a fault, without taking any notice of it, either in a way of approbation or disapprobation. Parents, masters or ministers, are not called to reprove every fault, infirmity or mistake of their children, servants, or members of their congregation, far less punish them. But there is a great difference between my taking no cognisance of a fault, and my openly telling my children and servants, that I allow them in it. There is a great difference between a magistrates simply passing by, and doing nothing for, or against many of his subjects, though guilty of several faults and errors, both as to first and second-table duties. Such as *idolatry*, breach of Sabbath, disobedience to parents, stealing or lying, and such like; and telling men openly his subjects, by tolerating Popery, that he alloweth them to worship other gods, to profane God's name and

Sabbath, to disobey their superiors, to murder, to commit uncleanness, steal and lie, this is open Popery, giving indulgences, dispensing with God's law, sitting in the temple of God, and setting himself above God; telling the world in so many words, that he allows persons to do what God expressly forbids them; thus he allows men to worship saints and angels, the virgin Mary, &c. contrary to God's express command, *thou shalt worship the Lord thy God*, &c. This is the kind of toleration I oppose, and my chief reason for it is because it is contrary to our former reformation principles testified for by the secession.

“ The Roman Antichrist has for a long time invaded the prerogative of the Son of God, by usurping a headship over the church: *He sits in the temple of God, exalting himself above all that is called God.* At the imperfect reformation of England, when they threw off the Pope as head of the church, they lodged the same in the king, declaring him to be supreme head in all cases civil or ecclesiastic. In the late day's of Scotland's apostasy from God, the crown was sacrilegiously taken from Christ's head among us also, and set upon the head of a persecuting apostate. Dreadful were the invasions and encroachments that were made upon the crown-royal of the King of Zion, by king, parliaments, and persons of all ranks; particularly by the act rescissory, whereby axes and hammers were lifted up upon the carved work of the temple, hewing down the glorious work of reformation, restoring abjured Prelacy, rescinding the obligations of our solemn covenants, yea, ordering them to be burnt at the cross of Edinburgh, by the hand of the common hangman, prosecuting to the very death all that owned a work of reformation.”

“ Israel provoked the Lord by their perjury and treachery, and breach of solemn covenant. God had separated that people from among all the nations of the earth, and taken them for his covenanted people, and they had avouched the Lord for their God, and promised under the solemnity of the oath of God, that they would do his commandments, and observe his statutes and testimonies ; but *they quickly turned aside like a deceitful bow* ; on which account God says, that he would send a sword among them, to avenge the quarrel of his covenant. Now, let us apply this to ourselves in the days of our reformation. These lands, and particularly this, entered into solemn leagues and covenants, for preserving and carrying on a work of reformation, in opposition to Papists, Prelatists, Erastians, Sectarrians, and all malignants, or enemies of the work of reformation under whatever denomination, and to adhere to the doctrine, discipline, worship, and government of the church of Christ ; but alas ! how treacherously have we and our fathers dealt with the great God, with respect to these covenant-engagements ? How shamefully was the obligation of them rescinded by act of parliament ; and not only so, but disgracefully and ignominiously burnt at the public crosses of the capital city of the nation, and that by the countenance of authority ? And, as if that had not been enough, in opposition to the royal authority of the Son of God, our covenanted Head and King, the prerogatives of his crown, by act of parliament, were taken from him, and a sinful mortal vested with one of the jewels of his mediatory crown, and declared head in all causes civil and ecclesiastic. And how many sinful compliances (with these usurpations) have there been both be-

fore and since the revolution, contrary to these solemn covenant-engagements? We have reason to fear that God is at this day upon his march to avenge the quarrel of his holy name, that was solemnly interposed in these covenants by all ranks."

"Idolatry and superstition was another of the sins of Israel, whereby the Angel of the covenant was provoked to anger; they forsook the true worship of God appointed in the law of Moses, and fell in with the idols of the nations round about them, worshipping the host of heaven, stocks and stones, the calves of Dan and Bethel, for which God reprov'd them by one prophet after another, until (for their following the idols of the heathens) God was provoked to send them unto bondage in the land of the heathens for the space of seventy years. We in these lands are solemnly engaged by covenant and solemn league, to cleave to the true worship of God appointed in his word, in opposition to all Popish superstition; and yet how much is the idolatrous mass connived at both in England and Scotland? Popish missionaries and Jesuits we hear are swarming and making profelytes to their idolatrous worship, without any check from those who have the execution of the laws against Popery in their hand; which gives ground to fear, that some general massacre of the Protestants, like that in Ireland, may be on foot. We had need to be upon our guard against men, whose avowed principle is, That there is no faith to be kept with Protestants. And as for superstitious worship or ceremonies of mens invention in the worship of God, it is well known how, contrary to solemn covenants, it is practised under the protection of law, and the successors to the crown obliged by law to follow and practise it, and this law

homologate by all sorts of persons almost, and that with the solemnity of the oath of God.—*Erskine's Discourses*, Vol. III. p. 118, 304, 307.

“Exclusive establishments or churches are founded on the no less pernicious, than absurd principle, that the legislative, as well as the executive, power of government, with whomsoever it is intrusted, is founded on, and derived from, the authority of Christ, as he is the divine Mediator and head of the church; or, that civil government, instead of being founded on the law of nature, is entirely derived from grace.

“This hypothesis must appear extravagantly wild to all who have acquainted themselves with the origin, nature, and the ends of civil government. The most cursory reflection on the subject, must convince every unprejudiced person, that it is a principal part of that foundation on which the combination of church and state, in one mixed system, has been, and continues to be built. During several ages, it was an orthodox article in the creed of all Christian nations. Constantine the Great received it, as the most indisputable axiom, when he established the church imperial, he was made to believe, that he was possessed of the most delegated authority to model the kingdom of Christ, according to the plan of political government in the empire.

“When the civil authority devolved on the bishop of Rome, did he not pretend that he had derived his whole authority from Christ, his pretended constituent? did he not openly declare, that government is founded on grace, and that the kings of the earth held their crowns of him, as the delegated head of the church? Was not that the prin-

cipal foundation on which he adventured to dethrone princes, and dispose of kingdoms?

“ In England, his Majesty is supreme over all persons, and in all causes, ecclesiastical as well as civil. A government considers herself as empowered to introduce changes in the church; by whom? not by the nation; she has no right to interpose her authority about ecclesiastical objects, and to empower agents for a society essentially distinct from herself. Not by the church, parliament, or a sovereign prince, for he can be no representative of the kingdom of Christ; the church can confer no powers on princes, unless her supremacy over kings once more becomes orthodox doctrine.

“ It remains then, that government must possess the power of moulding the church, by an inherent and original title. If so, this title must have been originally conferred, either by the God of nature, on the foundation of the law of nature, or by the Mediator, on the footing of grace. Was the first supposed, it would unavoidably follow, that Christ hath no proper kingdom; that the church must be essentially one with civil society, and must be subject to the deputies of the God of nature alone, and that the inscription on the Mediator's vesture and thigh, should be entirely without a meaning, KING OF KINGS, AND LORD OF LORDS. The last, therefore, can only be supposed with decency and propriety.

“ Sovereign princes must possess an original right from Christ, as his substitutes, on the foundation of grace, to turn his kingdom upside down at their sovereign pleasure.” *Graham's Review of Ecclesiastical Establishments*, p. 131, &c.

1st, Mr. Graham supposes, that the divine Mediator is considered in no respect, but as head of the church; though the scripture declares him to be made head over all things to the church; and so rules nations and kingdoms—all the providential dispensations in them, or concerning them, in subordination to the glory of his name, and the good of his own church and people: for the sake of the church, he sent to Babylon, and brought down the Chaldeans, &c.

2dly, Though Christ, as Mediator, and not only head of the church, but head over all things to her, modelled the church according to his own pleasure, and rules kingdoms and nations, as he pleases, for their good and advantage; yet, he neither commands, nor allows men, to modulate the church or state either, according to their own pleasure, but has instituted the whole doctrines, ordinances, and rules, with all the particular officers belonging to the church, together with general rules, laws, and examples, both to direct men in their choice of governors, and these governors in the execution of their respective duties: though he has left it at the pleasure of particular kingdoms, whether to constitute their government monarchical, aristocratical, democratical, or mixed—neither has one kingdom any business ado with the government of another; for Christ, the head of all rule and government, and by whom kings reign, and princes do decree justice, sets up, or puts down, whom he pleases: promotion comes not from east, nor west, but God is judge; he puts down one, and sets up another.—He binds and looses the bonds of kings at his pleasure; or influences nations to set up this or that kind of government, this or that person as

a ruler over them. However, it may be observed here, that there is a great difference between God's laying down a rule for man's duty, in setting up magistrates, superior or subordinate, and secretly, internally, by his influence, or externally, by his providence influencing and managing all the revolutions of kingdoms for his own glory, and the good of his people. The first shews what ought to be done by men, in a way of duty; the other, what is done in agreeableness to God's secret will of purpose. Thus, though rulers ought to govern according to law and equity, neither to tyrannize, oppress, or deal unjustly; yet, how contrary to right, equity, and justice, did the Egyptian, Babylonian, Assyrian, and many other kings act that we read of in scripture. Though people ought to be subject to, and never cast off governors, so long as they rule according to law and equity, because the bond between rulers and ruled are mutually binding—yet, many times, we see subjects casting off subjection to their superiors, on unwarrantable and unlawful reasons, as well as some others, for warrantable and lawful reasons.

3dly, Tho' church and state be ruled by Christ, as Mediator, yet he has neither constituted king nor pope, nor any person whatever in the world, as a head or governor to both. No officer in the church, as such, has any power over civil matters; nor any ruler in civil affairs, has any power to rule in or over the church. The offices are distinct and limited, and each of them must have their distinct work, and their different and distinct qualifications for their work; so that, whether the pope usurp a supreme power over church and state, and professes to depose kings at his pleasure, or kings usurp a su-

preme power over the church; yet neither of them has any such power from Christ, who is both a head of rule and government in a special manner to the church, and a head of saving and peculiar influence to them; also a head of rule, government, and common influence over all things to the church. Though all power in heaven and in earth be committed to Christ, as Mediator, yet we read of no vicegerent that he has appointed to exercise such power or authority on earth. Ministers in the church, and magistrates or rulers in the state, should all be subject to Christ. Hence ministers, or watchmen, are called to go about Jerusalem's walls, to tell her towers, &c. He placed his testimony and his law in Israel, for this end, that they might tell it to posterity. Kings, judges, or princes of the earth, are called to kiss the Son, in a way of subjection, and serve him, Psal. ii. Though Christ's rule and government be universal; yet none but he was capable for it, and consequently was committed to none but him. Therefore Mr. Graham is wrong, in saying, that either the pope, or any king, derived this abuse of power from Christ—they might pretend, or profess so; but it was not the truth of government being founded on grace, and derived from his kingly office, by whom kings reign, and princes do decree justice, who has on his vesture and thigh, a name written, *King of kings*; but a man taking that upon him, to which he has no right, this is an usurpation and robbery. Hence God says, "Ye have robbed me," &c. Now, Christ hath a proper kingdom: Christ's kingdom is but one, which ruleth over all; but his right to it is twofold, essential and mediatory. He has an essential right to it, as God co-equal and co-essential

with the Father. As Mediator, he has a right by purchase and conquest, and consequently by donation: "The Father loveth the Son, and hath given all things into his hand; he is well pleased with him, for his righteousness sake."—There is therefore no difference as to the things ruled, because Christ is head over all things to the church, as Mediator; "and the Father loveth the Son, and hath given all things into his hand."

4thly, The God of nature, and the God of grace, is the same. He who is, and was, the God of nature, is the God of grace; though he first revealed himself as the God of nature, yet, immediately, on the breach of the first covenant, revealed himself as a God of grace through Christ; yet that God of grace still continued to be the God of nature, and still continued the law of nature, but in subordination to and connection with his law of grace. The covenant of works, when first made, and revealed to men, had the law connected with it; obedience to which was the condition. In this law were some things natural, which flowed from the nature of God and man, the dependence of men on their Creator; and upon one another, and some things positive, depending on the will of God, as appointing one day in seven. Now, this law, both as to what is natural, or positive, must be connected in a particular manner with the covenant of grace; for the law being fulfilled by Christ, both in its precept and penalty, is revealed as a law fulfilled, yea, magnified, and made honourable, and so deserving the accomplishment of the promise; and hence, such, who are interested in Christ, are likewise completely freed both from the com-

manding and condemning power of the law as a covenant of works.

Ye are not under the law, but under grace; but they are under it as a rule of life in the hand of the Mediator; it is made subservient to the covenant of grace in different respects—it tends to convince and awaken—to discover sin: “I had not known sin, unless the law had said, thou shalt not covet;”—to humble and bring down the pride of men—to restrain them, and bridle their unruly passions and lusts—to direct them in their duty to God, and to one another—to be thankful to God for the plan of redemption, and excite to a greater regard to his law, as the way to eternal life, and part of the happiness they enjoy for ever: “Great peace have all they who love thy law, nothing shall offend them.”

Whether we view the law of nature, or the moral law, which are the same as to substance and matter, though different as to extent and clearness, both the legislative and executive power comes from Christ as Mediator. The law was given by the ministration of angels, in the hand of a Mediator. When Christ ascended up on high, God was said to be among them as in Mount Sinai; and it is plainly declared, “the Lord is our judge, the Lord is our lawgiver.” The very preface to the commands shews who was the legislator: “I am the Lord thy God,” &c. Now, both tables are equally from the same lawgiver. All laws given out by men, must be given out conform to the laws of the great lawgiver; they must be just, lawful, and right in their nature, and likewise in their execution.—Seeing all power in heaven and in earth is given unto Christ as Mediator, can it be any absurd doctrine, to say, that

all power is derived from him, whether of legislation or execution? There is no power, either of authority or ability, and strength natural or moral, which men have, but comes from him: "Every good and perfect gift cometh down from the Father of lights," &c.

All ordinances instituted in the church, and all providences which take place in the world, belong to the administration of the covenant, are subordinate to the good and edification of his church and people.—"All things are yours, and ye are Christ's, and Christ is God's; and all things shall work together for the good of them that love him, and are the called according to his purpose."

The change of the covenant brought in a change of administration. Had the first covenant stood, all things behoved to be administered and ruled in subordination to that covenant; that covenant being broken, all things behoved to be subordinate, or subjected to the ends of God's glory, manifested in the new covenant, "which is well ordered in all things;"—in its purchase—administration—or communication, to sinners. The blessings purchased, are well ordered in their fulness—suitableness—seasonableness—extent—and duration. They are full, free, and suitable to every sinner, and, when conferred, they will experience their suitableness and seasonableness to their own case.

5thly, Christ is the Mediator of the new covenant. The person with whom it was made, and by and through whom it is administered; and, in order to accomplish both, he behoved to be invested with his threefold office of Prophet, Priest, and King; in which there are some things peculiar to Christ, that he alone could accomplish immediately by him-

self, and other things he could accomplish by the instrumentality of others—what things Christ could only accomplish immediately by himself, was, his fulfilling the law in its precept and penalty—giving full satisfaction to law and justice—his intercession at God's right hand—sending the Spirit—and by his word and Spirit illuminating the mind, revealing God's will and mind internally—inclining the heart to his testimonies and laws—teaching as never man taught—setting up his kingdom in the heart—ruling mens hearts and inclinations—turning them, as the rivers of waters, whithersoever he pleases—conquering sin and Satan—sending forth the rod of his strength, and making a willing people in the day of his power, &c.

What things he performs mediately, or by the instrumentality of others, may be, by doctrine or teaching; and so “he gave some apostles and prophets, pastors and teachers, for the work of the ministry, the edification of the body of Christ.”—He teaches, by his instituting ordinances, qualifying and appointing men to administer them—raising up wrestlers, men exercised in prayer—as Noah, Daniel, and Job, to be a kind of intercessors.—Thus “his chosen Moses stood in the breach,” &c. He raises up, and commissions some to execute his judgments or corrections: “O Assyria! the rod in their hand, is the staff of mine indignation; I will send him against an hypocritical generation—raises up deliverers upon Mount Zion, to judge the Mount of Esau:” as, in the time of the judges, he raised up Gideon, Jephtha, Barak, and Samson, &c. He qualifies men with wisdom, understanding, courage, and boldness, either for the deliverance of his church and people, or the exe-

cution of his judgments on their enemies; in this respect Cyrus was called God's anointed; Nebuchadnezzar was God's servant. He carries on his work, mediately, by instruments, and uses whom he pleases: what can, what dare we say, tho' the Mediator, as King of Zion, should set up a Washington, with a Congress, in America—should overturn the bloody house of Austria and Bourbon, and make a convention in France executors of his judgments upon them, and other nations too?

Are not Christ and Antichrist quite opposite to one another? and Christ, the King and head of his church, declares, "he will have war with this Amalek from generation to generation;" and though the kings of the earth may, in a great measure, heal the deadly wound, and give their power one hour to the beast; yet this King of Zion shall turn the hearts of these, or some other kings, who have likewise supported Babylon, "to hate the whore, and burn her flesh with fire."

In carrying on his work of building up Zion, he will shake all nations.

When Christ comes to shake them, says Davis, "he shakes them not only as men, but as men in office—as kings and princes; how great will that day and work be, when the emperor must answer for his provinces, and the extreme cruelty and oppression of the Protestant party! what a hideous cry of blood, in so many years war, will be heard against him, when Germany's tears and desolations shall be turned into a vial of wrath upon him! How much hath the king of Spain to answer, for the blood of Indians? all his golden mines will never be so sweet to him, as the vengeance will be bitter. Let his cursed and cruel inquisition be as precious

to him, as his right eye, yet God will pluck it out, and cast it down.

“ I wish that France and Savoy would consider of their massacres; and, if they do not, all the world shall acknowledge Christ, his just shaking devastations, in many years war, and otherwise vengeance on them,” p. 82. “ He will no more bear with an inquisition in Spain, than with an high commission court in England.” He says further, p. 203. “ Wait but a while, and, it may be, you shall see the incestuous house of Austria, the emperor, king of Spain, France, and the rest of the ten kings of Europe, who have given their power to the beast, come tumbling down; and, if they fall, surely many more will fall with them; their creatures, their followers, their courtiers, and their flatterers, cannot stand, but must come down, and with them many more.” Davis.

6thly, Christ, as Prophet, Priest, and King, is the Mediator, through whom God acts in all his dealings towards men; and so is the medium of manifestation—communication—and operation.

1. The medium of manifestation—all the discoveries that God makes of himself, is in, through, and by the Mediator, as all the light, by which we view different objects in the world, is lodged in the sun, and flows from it; so all discoveries of knowledge, whereby men are brought to a discovery of right or wrong, good or evil, comes from Christ, the Sun of Righteousness: the nature of that light may be very different; it may be either common or saving; it may be either external or internal:—it may have a relation to very different objects, as Solomon’s wisdom had a relation to the nature of plants—to common morality—to spiritual commu-

nion and fellowship with God—as Bezaleel and Aholiab had for making things for the tabernacle, and Hiram's for making vessels for the temple. All discoveries and manifestations come from him; and hence Christ is “the light that enlighteneth every man that cometh into the world,” whether the world of nature or grace.

2. He is the medium of communication; “every good and perfect gift is, and cometh down from this Father of lights,” &c.

He is full of grace and truth; he is the Father of mercies, and the God of all grace: the Spirit is the Spirit of grace.—Grace and mercy may be different in their nature too, i. e. either common or special. There is common enlightening grace, as Agrippa, Acts xxvi. 8. who was almost persuaded to be a Christian—awakening, as Pharaoh, who confessed that he had sinned, and Judas, who owned that he had betrayed innocent blood, and Felix, who trembled—restraining, as Abimelech, Gen. xx. 6.—assisting, as those who prophesied in Christ's name, Matth. xiii. 20. or comforting, as the stony ground hearers, who received the word with joy—or reforming, as Herod, who did many things, Mark vi. 10. or it may be saving and special, which changes the state and nature, increases, and makes the path of the just increase unto the perfect day. Very different gifts may be communicate; he gave some apostles, &c. The Spirit distributeth to every one severally as he pleaseth; or, there may be very different degrees, both of manifestations and communications, and the effects of both may be very different; the same sun that hardens the clay, melts the wax; the same light that blinds one, may enlighten another; the same providence that exalts

one, may humble another; the same privilege that does much good to one, may do much hurt to another.

There may be very different degrees both of manifestations and communications; there may be clearer manifestations or discoveries of truth given to one than another. Hence Isaiah, because of the clear discoveries, is called a fifth Evangelist; he spoke of Christ as already come; and Peter speaks of Paul's epistles, as containing many things dark, which they that were unlearned wrested, as they did the other scriptures; we are called earnestly to desire the best gifts; but above all that we may prophesy, i. e. speak plainly. Now, the more clearly we see, the more plainly we will speak.

There may be differences of communications; the Spirit distributeth to every one as he pleaseth; God communicateth extraordinary gifts, as well as ordinary; for "he gave some apostles, some prophets, some pastors, and teachers," &c. The Spirit was communicate, in an extraordinary measure, on the day of Pentecost. The Spirit came upon Saul, and he prophesied. Says Thomas Goodwin, "The partiality of this light, (i. e. of conscience) and the unequal division of it to Adam's posterity, evidence, that it is not of nature's inheritance, but moveable, and so lost, and restored again by a new gift, 1st, Why is there a light left to see some kind of sins to be sins, and not others, which are as gross, Jude 10. It is said of evil men, that they spoke evil of things which they know not, and in what they know naturally, they corrupt themselves, which says, they know but some things naturally, and others not. Now, there can be no reason given, why Adam's sin extinguished light concerning some,

and not all sins, if, *de novo*, it was not some way repaired? 2d, Why are these sparks of light so unequally shared and parted, if they had been left in Adam's soul, to have been derived to us? Some of the heathens had more, as Socrates, and some less; some are, in a manner, as brute beasts; others have more noble and elevated minds. If the gifts of knowledge and understanding were natural, and left as the ruins of the former image, it would be much more alike in all than we see it is; for Adam begat, in his own image, i. e. of what was left in him, Gen. v. 3. —That which is born of the flesh is flesh—all that is derived to man, by virtue of his birth, is possessed and filled with nothing but flesh and corruption; both substance and faculties. If these sparks of literal light is more than flesh, then I affirm, they are not derived, as raked up in the ashes of our nature, and so by birth, but struck in by some external hand, which fetches this fire from heaven. As our bodies are brought forth naked, and covered over with menstruous blood; so our souls are not so much as covered with the fig-leaves, either of literal light, or moral virtues, Rom. ii. 14. prove the same thing, where this light is said to be written on mens hearts; for writing is *opus artificis non naturæ*. These characters are written, not born with us; we, by nature, have *abrasas tabulas*, tables in which every thing is razed out; it is the open work of some second hand, who have taken the pains to write them there. By what means shall it come, *de novo*, or be derived to us? Let us consider John i. 9. where he says, "that Christ enlighteneth every man that comes into the world." In which chapter, he shews, 1. What Christ is in himself, and in his person. 2. What he is, and

hath been in his dispensation towards the world;
 1. What he was to man before the fall; they were made by him, ver. 3. that life and light of grace, which was in man in innocency, was from him, ver. 4. 2. After the fall, when that light in man was extinguished, and turned into darkness, he is become the light of the world, and shines into that darkness, which else would want all light, ver. 5. The light shineth in darkness," &c. Goodwin.

When he speaks of the light in innocency, he says, "He was the light of men; but he speaks of the light as present, which shines and enlighteneth. He is the true light that enlighteneth every man," which is general enough; but further adds, "that cometh into the world. There is that light whereby we understand good and evil, truth and falsehood.—This light must be understood of light in natural truth, or moral, or both.—If that of natural, then I argue, if light of understanding to discern of other things, be from Christ, then much more to descry those which are moral; and hence, now, it comes so unequally to be divided and dispensed to men that come into the world, as all common benefits of his death are; and yet the scripture, for all this, calls it natural, Rom. ii. 14. in opposition to that light which is vouchsafed from revelation, or the preaching of the word, which is not a privilege vouchsafed to all, as this is to every man that comes into the world; and therefore that term of natural light is distinguished from the other, as being in men, wanting the light of the word, left to mere nature, and as being the common privilege to men, and every man that comes into the world.—Hence Solomon says, that the spirit that is in man is the candle of the Lord, searching the chambers of the

belly or heart, Prov. xx. 27. surely not only means the light of reason, but of conscience, whereby a man reflects upon himself.—God sets up a candle of seminal light, a spirit or disposition inspired, Job xxxii. 8. There is a spirit in man, and this is the inspiration of the Almighty, which gives understanding, i. e. quickness and ability, which is as a candle of the Lord brought in a-new.—This is evident from the end for which it is appointed and brought in by Christ, to curb and restrain, control and rebuke, corrupt nature, and the swelling forms of it.—Knowledge is put in as a bridle to corrupt nature, as a hook was put in Sennacherib's mouth; if the world had no knowledge, they would eat up the church, and one another, as bread; but there is their fear—God puts in knowledge and conscience as a bridle. Be not then as the horse or mule, that have no understanding, whose mouth must be held in with bit and bridle, &c. Psal. xxxii. 9. This light of conscience is both a stranger, and has a stranger's entertainment." Goodwin.

III. Christ is the medium of operation. Hence,

1. He is called the power, as well as the wisdom of God. "The power of God, (says Goodwin,) as undertaking to execute, and actually executing, all that God ever meant to do; and, in this respect, as undertaking to be God-man, and as bearing that part, he is termed God's arm, Isa. liii. 1. "To whom is the arm of the Lord revealed?" And Isa. xxvii. 5. or "let him take hold of my strength," &c. Without him God could, or at least would, do nothing; no, not first begin to create. And he was then the word, as taken for the power of God in a double respect.

“ 1st, As his bearing this person. was in God’s mind, that which did uphold God’s purpose to create; and this before the world was, Prov. viii. 30, 31. “ I was by him,” then, before the world was, *educans*, fostering, and *lætificans terram suam*, as Træmellius reads it, gladdening his earth. His bearing the person of God-man, one day to be by him assumed, was it that made the creatures exist in God’s purpose; God else would never have thought of them, but for his sake, as God-man;—therefore he is said to be the first-born of every creature, for whom, and by whom all things were made.

“ Yea, 2dly, When God came to make all things, he did it by him, as sustaining this person. Says the scripture, “ God created all things by Jesus Christ,” Eph. iii. 9. All things were created by him; God does nothing without him; not that God had not power essential to have created without him; for it is by that power that Christ did it; but that this power God’s will would never have put forth, but for his assuming to be God-man; even as although God hath essential power to sanctify a sinner; and Christ adds no such power to God, or his Spirit, which they had not before, but because God, without Christ, would never put forth that power; therefore he is said to be the power of God therein. It must be a great power which enlighteneth every man that cometh into the world.

“ All that light moral, or the light of conscience in heathens, which is that truth spoken of, Rom. i. 18. and the light of the law, which the Jews had to convince them of their darkness, all this light that shined in darkness, was from Christ. 1. It arises not from any sparks of the old light which was be-

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fore the fall, and now left in man's nature; but all light being extinct, this is put in by Christ, as the Word and Mediator. He speaks of a natural light from our birth, which is infused by Christ. He pitied man's nature, so corrupted, and put into it all the light and comfort which men now have. All the light, since the fall, which wise heathens or Jews had, was from him, considered as the Lamb slain. They did all light their torches at this sun and fountain of light.

“ 2. He is the medium of all the operations of providence, Col. i. 17. He is before all things, and by him all things consist. He is the corner-stone that keeps the building, and all the parts of it, together. He upholds all things by the word of his power; and it is spoken of him, and not simply considered, as second person, but as God-man; for he is heir appointed: to the heir it belongs to have a care of, and see to his inheritance, that it fall not into ruin and decay: God hath given it to him for an inheritance, to keep it up at his own cost and charges.—Since the fall, it is granted by all, that it was by virtue of redemption to come, that the world stood, and was kept from falling about Adam's ears. Christ took the chattered condition of the world, as David did of the kingdom, and upheld the pillars of it, and, as a lord, promised to buy it; and did so, 2 Pet. ii. 1. because he had his elect to be brought forth in it; therefore vouchsafed all those mercies which wicked men enjoy; and paid God a price for his patience towards them: God, else, in justice, would have destroyed all.

“ Whilst the world stands, he governs it as his *prorox* for him; all judgment is committed to the Son, and the government is upon his shoulders,

Isa. ix. 6. He entered upon the kingdom when man fell; for, by virtue of the covenant of works, given by the Father, at the creation, it must have been destroyed; but he undertook to order things so, that a greater revenue of glory should, in the end, arise to God, out of the confusions and sins of men in the world, and in executions of punishments, and by providences, meeting with men according to their own ways, than should have risen to God out of the state of innocency in a direct way.

“What infinite wisdom, power, providence, justice, patience, &c. even all sorts of glorious perfections, doth he shew forth in this administration and ordering of things, and the affairs of this sinful world? This Lord reigneth, though the earth be never so unquiet, Psal. xcix. 1. A proclamation is made, who would take the book out of the hand of him that sat on the throne—which contained a commission to execute the things decreed, and written therein; and the taking it, was an undertaking so to do; and Christ, the Lamb, having seven horns of power, and seven eyes of providence, sent out into all the earth, by which he both views and governs all; he undertook it, and is God’s king, and the executioner of all God’s decrees. Knowledge of God the Father, and of his Son Jesus Christ, Godwin, p. 198.

“3. That Christ is the medium of operation, is evident, from his being constitute Lord, 1 Cor. viii. 6. “One Lord Jesus Christ, by whom are all things, and we by him.” And Col. i. 15,—19. “That in the dispensation of the fulness of time, he might gather together all things in Christ, both which are in heaven, and which are on earth, even in him.” So that Christ, as sovereign Lord of all,

has an universal influence and efficacy upon all things, through whom are all things, but especially for the salvation of the elect, and we by him."

" All was done, either in the virtue of him before he took human nature, or hath since he has been glorified. All power is committed to him both in heaven and earth. All the businesses in the world run through his head and hands; and so is called ' the power of God, 1 Cor. i. 24. and the arm of the Lord. My Father worketh hitherto, and I work. The Son can do nothing of himself, but what he seeth the Father do; yet so, as whatever the Father doth, the Son doth also."

1st, Observe, Whatever God doth, or means to do, the Son hath a hand in it.

2dly, That the Son knows all that is done by the Father. The Father shews him all things that himself doth.—Christ is God's first-born, both in respect of excellency or dignity: " He is more glorious than hills of prey;" far more excellent than any creature: he is the man made more excellent than gold, yea, than the gold of Ophir:—and, in respect of his decrees, according to the order of nature, the head comes forth first; so did Christ, the head of the body, the church. Hence, says Christ, " The Lord possessed me in the beginning of his way, before his works of old." God's ways are his works, wherein he purposed to go forth, and manifest himself towards creatures: now, in the beginning of those ways, did God possess Christ, God-man, in his fore-knowledge, as the richest treasure of all his glory, to be manifested in his creation, without which he would not have proceeded to any other work, or walked forth in any creature-way.

“ He was set up an universal end of the whole creation of God, for whom all things were created: Christ was exalted to an higher prerogative than the angels, Psal. viii. “ In that God hath put all things in subjection under him, and hath left nothing that is not put under him.” He therefore is not only the universal end of all things, but the absolute sovereign end; so as they are under his feet, as vassals, whose whole being is for him, and at his disposal, of which high prerogative, no mere creature is capable. Christ hath an absolute and entire Lordship, p. 158. There is a twofold Lordship of the second person, one natural, absolute, and undervived, belonging to him, considered singly as second person, to whom all the royalties of the divine nature. do equally and alike belong with the Father and the Holy Spirit. But there is another Lordship, i. e. a derived economical and dispensatory, which is set up by commission from God, for effecting all his works for him and under him; and this is a Lordship proper and peculiar unto Christ, considered as God-man, to whom, as such, the Father hath committed all judgment, John v. 22, 27. and hath made him both Lord and Christ, Acts ii. 36. and so the proclamation at his birth: “ To you is born a Saviour, who is Christ the Lord.”

Two reasons are hereby given by him:

“ 1. Christ is hereby distinguished from God, not only as he is the Father, but as he is one God, —one Lord Jesus Christ, by whom are all things. Now, if Christ were styled the Lord, only as second person, then he is not so to be distinguished from the Father, —as the Father is one God; but as such, he is included therein with the Father; —but this title, one Lord, is to shew a distinction

from the one God.—If it were to exprefs, that he is God, as fecond person fingly confidered, he fhould fay one and the fame thing by two feveral words, that the Father is God, and the fecond person is God alfo; and then there would be no difference at all: for God the Father is one Lord, in that fenfe of being Lord:—neither could the Socinian objection be answered, unlefs we interpret this one Lord to be fpoken of Chrift in refpect of office, and not what he is as fecond person fimply.—But there is a manifefit diftinction between God the Father and Chrift, in thefe two titles intended to them.

Reason 2d, He is fet out fuch a one Lord, tho' holding an oppofition unto, and withal, as bearing fome femblance, in an oppofite way, with what the heathens did conceive of their lords many, in a fubferviency unto their gods many. They affirmed, there were many gods, and many lords—but to us there is but one God and one Lord. They fancied, that thefe lords were appointed by their gods to govern the world under their fupposed deities. So we muft think of Chrift, this one Lord, in a fubferviency unto this one God, and as a medium betwixt God and us. The apoftle makes this the glory of the Chriftian religion, that they held but one great and true God, in oppofition to many gods, and one univerfal Lord over all, who is a Mediator betwixt God and men, in oppofition to their many Lords, whom they fancied to be mediators and agents between God and men: one Lord Jefus, inftead of their many mediators and demons, by whom are all things, who come from the Father to us, and through whom alone we find accefs to him.—Though, in refpect of office, he was made or appointed Lord, yet, in his perfon, as the foun-

dation of it, he was one neither made nor appointed. He must be such a Lord over the creatures, as that himself might challenge worship and honour from the creature, as their Lord, as truly and justly as God the Father; in that he was to be one whom all things should depend upon, as well as upon the Father.

“Says Christ, the Lord possessed me in the beginning of his ways, before his works of old.” He possessed him as a rich and complete treasure, and magazine of all his counsels, laid up with him, and also a most able minister and agent, for the execution of all his works. He is both the wisdom and power of God executively.

“I was as one brought up with him,” Prov. viii. 22, 30. it signifies any one that is a nurse, or nourisher, unto whom God had committed all his works; as men do their children unto a nurse, to cherish, bring up, and govern.—To be his artist, architect, or master-builder of them in their first creation, who took the fabric of the whole universe, to frame the rearing of it, with the most exquisite skill, to the most beautiful fashion that might be. He is adequate to all God’s purposes and thoughts,—a treasure in which Jehovah hath hid all the riches, he means to communicate unto us—the great Shepherd—steward, and governor, under him, nourishing, cherishing, and dispensing all things.” Goodwin.

God’s name is “the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth,” Exod. xxxiv. 6. “The Lord is merciful and gracious, slow to anger, and plenteous in mercy,” Psal. ciii. 8. The Lord is good and gracious in his nature; he has all divine attributes in his nature; whatever is in him is God himself; mercy and

power are in him. Power belongs to God, "Also unto thee, O God, belongeth mercy," Psal. lxii. 11, 12.—Mercy and grace: hence, "thou art a gracious and merciful God," Psal. cxvi. 5. Grace is just free love and favour: hence says the church, "Receive us graciously;" and God answers, "I will love them freely," Hos. xiv. 4.—Mercy and goodness: hence, "the Lord is good, his mercy endureth for ever.—Kindness and mercy: "After the kindness and love of God our Saviour appeared toward man," Tit. ii. 4. Mercy is goodness extendible, and extended to creatures in misery.—Mercy and truth: "Thy mercy is great above the heavens, and thy truth doth reach the clouds."—He is a God of truth and faithfulness, "plenteous in mercy and truth." Now, he manifests these in the different operations or works of his hands. "God is good, and not one good word of all he has promised will fail. God is good and gracious, therefore will he instruct sinners, &c.

"As things are in being, so in working; as all the three persons have but one common essence; so one equal hand in working. When the essence is but one, the operation must be one, and the same as to the substance of the work; and though they be but one essence, yet three distinct subsistences, or differ only as to the *modus essendi*; so the *modus operandi* follows the *modus subsistendi*, or the order of operation follows the order of subsistence; hence, as the Father is the fountain of the other two subsistences, begetting the Son, and breathing the Spirit; so, in like manner, the fountain of all action and operation. "The Son can do nothing himself, but what he sees the Father do." The Father begins, the Son carries on the motion, and the Holy

Ghost, from both, perfects, consummates, and executes the work, 1 Cor. viii. 6. the Father, of whom are all things, the Son, by whom are all things, and the Holy Ghost, through whom are all things. Thus, in the work of creation, the last hand is attributed to him; by his Spirit he garnished the heavens, Job xxvi. 13. garnishing is the consummating of all; yet in works, *ad extra*, discernable vestiges or characters of the Trinity appear. The distinction of the three persons, in their distinct works, is manifested at Christ's baptism; the Father, in a voice, declaring, "This is my beloved Son:" The Son in praying, and the Holy Ghost in descending like a dove upon him. The Father calls—the Son prays—and the Holy Spirit descends.

"They are three witnesses; that Christ is the Son of God, and each of them seal their own work, as each have their own work ascribed to them in the salvation of sinners, viz. election, redemption, and application.—Election is setting forth the persons and benefits to which they were chosen, and is called the foundation of the Lord, that standeth sure, having this seal, "the Lord knoweth who are his."—Redemption, that depends on, and flows from God's decree; and, as his person is from the Father, so his work is from the Father's work;—and hence, by Christ's shedding his blood, he sealed his testament, Heb. ix. 15, 16.—Seventy weeks are determined to finish the transgression, to make reconciliation for iniquity, to seal up the vision, Dan. ix. 24.—The application of both is ascribed to the Spirit; and, as his subsistence proceeds from both, so this work proceeds from both.

"The Father drew the platform of the temple,

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and left the materials: Christ, the Son, as Solomon, rears and builds it up according to the pattern; and the Holy Ghost communicates graces and gifts to rebuild it. God the Father, as a physician, prescribes Christ the Son, as the apothecary, prepares a plaster of his blood; and the Spirit applies it; and so his Spirit has a seal too. "Grieve not the Holy Spirit, by whom ye are sealed to the day of redemption," Eph. iv. 30. - sealed in regeneration and in the work of assurance.

"Election is the purpose of God, the Father: "According as he hath chosen us in him," &c. Christ was not the cause of election; "but it is according to the good pleasure of his will, which he had purposed in himself." He was foreordained before the world, 1 Peter i. 20. He was chosen as well as we: "Thine they were," says Christ, "and thou gavest them me." Christ was chosen as the head, and others as members: he as the root, they as the branches; and so, in the womb of election, the head came out first, and then the members; and so the last Adam was made "a quickening Spirit," not to himself, but to others. - No sooner are they united to Christ, than they are quickened and revived; no sooner ingrafted in the true vine, than these branches grow and flourish." Goodwin.

God's purpose respect two things, i. e. the end and means; and thus God hath chosen us to salvation, through sanctification of the Spirit, and belief of the truth. Salvation is the end, sanctification and belief of the truth is the mean. Did God purpose all things for his own glory, and the glory of the Mediator, then the fall of man, the sufferings, obedience, and death of Christ, behoved to take

place, as a mean for the accomplishing this; hence, Christ says, "I have glorified thee on earth, I have finished the work thou gavest me to do; therefore glorify thou me," &c. Whatever good he purposed to give to, or confer upon men, after the breach of the first covenant, was to be on the footing of the second covenant, or for the perfect and complete fulfilment of law and justice, as the mean of communication. Though God be good, merciful and gracious in his nature; yet he neither purposed to confer upon, or exercise these towards men, but in and through the mediation of Christ; for goodness and mercy must be exercised in a consistency with justice.

God's eternal purpose, respecting his own glory as the highest and chief end of all, was said to be in Christ Jesus our Lord, Eph. iii. 10, 11. This eternal purpose, or new covenant transaction, comprehends all the dispensations of God to men, whether of a special or common nature, before or after the fall.—Every dispensation of providence is, has, and will be a display of his wisdom, power, goodness, mercy, or grace, of some, or all of his divine perfections.

If some were chosen to salvation, and eternal life, promised before the world began, Titus i. 2. Eph. i. 4. then creation,—the communication of natural life, the covenant of works, and breach thereof, behoved all to take place, as introductory to, and a theatre upon which redemption, or the whole work of Christ's incarnation, sufferings, death, resurrection, and ascension, was to be displayed. No work, then, was ever performed by him, but what was either introductive to,—establishing, or consummating of, that great purpose of

or new covenant transaction; so that tho' we may form different conceptions, as if God had different purposes, as well as different operations; yet his counsel is but ONE. His counsel shall stand, and his work ONE.—He will do all his pleasure, says *Polehill*. All providences may be reduced to two, viz. that which watched over Christ, and that which watches over the church, which I think but ONE; so I may say, one purpose and one providence; as the execution of that one purpose respects both head and members. If the glory of God was purposed, then this included, in it, all the relations, offices, and work of the Mediator, in all his administrations, whether towards the church in particular, or towards the world in general:—"All things are yours, and ye are Christ's, and Christ is God's."—If the salvation and spiritual good of his people be the end purposed, then the obedience and death of Christ, the gospel revelation, all providential dispensations, prosperity and adversity, "all things work together for good to them that love God, and are the called according to his purpose."

God is not like men, first purposing something to be accomplished, and then contriving means to bring about his ends; no, God at once perfectly foresees means and ends at the same time, and can effectuate very different ends by the same means. He can both purify, refine, and save, or harden and destroy, by the same judgments. "When the day of vengeance is in his heart, the year of his redeemed is come." The same sun or heat, that melts the wax, hardens the clay. Neither moral nor penal evils take place in the world, but what God can or does bring good out of them. "All

things work together for the good of such as love him; and not one good word of all that he hath promised will fail. All things are by him, and through him, and to him."

IV. He is, and must be the medium of all operations; as in the administration of the covenant, he has a headship over all intelligent and rational creatures. He is the "head of angels." A head of confirmation; and hence called "elect angels," "I charge you before God and the elect angels," &c. 1 Tim. v. 21. A head of power and authority, or legislation, 1 Peter iii. 22. who is gone into heaven, and is on the right hand of God, "angels and authorities, and powers, being made subject unto him."—He employs them in his work, Heb. i. 14. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—A head of reconciliation and recapitulation, or gathering together, Col. i. 20. "And (having made peace through the blood of his cross) by him, to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven." Eph. i. 9, 10. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that, in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

Now, says Goodwin, on Eph. i. 10, p. 126, &c. 128, &c. "A summing up broken numbers into one sum total—the epitomizing or gathering up many different sentences, or sentiments, into one; the uniting of many different nations and persons under one prince or head: all things are comprehended

in these two, i. e. God and the creature: these two are summed up in the person of the Mediator, God-man: yea, all truths in scripture are particularly connected with him, and summed up in the mystery of godliness, "God manifest in the flesh." He was descended of Jew and Gentile; so Jews and Gentiles are connected into one body under him.

It principally respects the uniting of two different kingdoms into one, or two different families into one, under one prince or head.—There was a first gathering them together in the first creation, or under the covenant of works. There is a second gathering or collecting things scattered, as the dry bones in Ezekiel's vision, in him, whom God hath made both Lord and Christ, and constituted to be the centre and compound of all things, which he meant to unite in and by him.

"1 Cor. xi. 3. The head of every man is Christ, the head of the woman is the man, and the head of Christ is God. He is not only the head of elect angels and men, but the head of every man, and that by the law of creation; for, as the man, by creation, is the head of the woman, so Jesus Christ the head of the man; therefore the man was not created for the woman, but the woman for the man: so all things were created by Christ, and for Christ, that he might redeem it (as he did those that were before he was incarnate) so virtually he might have an influence into the creation also, being to be incarnate.

"Christ was their head by creation, in a common relation, and by way of eminency, as being the chief of God's creation, and as Lord and heir of all, in a natural way, by a natural due; but, in the second

gathering, it is by special protection, undertaking to preserve them in a more peculiar and supernatural way and manner. He puts no trust in his servants, his angels he charged with folly, how much less in them that dwell in houses of clay, Job. iv. 18. Angels and all other rational creatures, were made fallible and changeable; and therefore, their being gathered in one head, confirmed and established them.

“ The word signifies a gathering again, or a second time; that says, they were scattered.

“ Men were scattered from God, like lost sheep, went all astray, Isa. liii. 6. They are all alienated and strangers, enemies in their minds, and by wicked works. God and men became enemies to one another. Though men and angels were distinct families in the first creation, and though no association, yet no enmity. But, by the fall, and man becoming an enemy to God, angels behoved to be enemies to men; and hence, on man's fall, cherubims appeared with their swords drawn, Gen. iii. 24. When Balaam went opposite to God's command, the angel of the Lord stood in his way, Numb. xxii. 22. Herod was smitten by an angel, Acts xii. 23. An angel slew in the camp of Sennacherib an hundred and eighty-five thousand, 2 Kings xix. 35. David saw an angel with a drawn sword stretched over Jerusalem, 1 Chron. xxi. 15. If men be enemies to the church, angels will revenge it, Matth. xviii. 10. Take heed that you offend not one of these little ones, for their angels do always behold the face of my Father who is in heaven. The angels are reapers. Thus, there is an opposition between heaven and earth. There is a scattering, and an opposition among men. They live

in malice, envy, hateful, and hating one another, Titus iii. 3.—Men are lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, without natural affection, truce-breakers, &c.

“There are differences in opinion and judgment; so many nations and cities, as many gods, Jer. ii. 28. Says the apostle, “I hear that there be divisions among you, &c.

“By Christ, angels and men are reconciled. It was necessary they should be fixed in him, by an immutable relation to him, who is the Rock of Ages. There is a reconciliation preventive of them who have any fitness or possibility to fall out, so as to make them fast friends, and to make them sure unto himself, and to take away all occasions of jealousies: And so says Bernard, “They were redeemed after their own way. Mercy doth not only lye in pardoning but in preventing. It cost Christ’s blood to keep us from the sin we might have committed, as well as to obtain forgiveness for the sins we have committed; hence, says the apostle, he hath redeemed us from our vain conversation, which we might have fallen into. The angelic nature stood in need of mercy, that it might not err.” Bernard.

“That Christ is the head of angels, appears from Col. ii. 20. “In him dwelleth all the fulness of the Godhead bodily; and you are complete in him, who is the head of all principalities and powers,” Eph. i. 21. He hath raised him up, i. e. “Christ, and set him at his own right hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named, not only in this world, but in that which is to

come," Eph. iii. 15. of whom the whole family in heaven and earth is named.—They all hold of him, and have their name from him.

"All in earth hold of Christ, and all in heaven too; all are named of him; he is the foundation of both families; and they make but one family, and one city, Heb. xii. 22. "Ye are come to Mount Zion, to the city of the living God,—to the general assembly and company of the first-born,—to an innumerable company of angels."—They are a company and church of worshippers. "When he bringeth in the first-begotten into the world, he saith, Let all the angels of God worship him."—Men and angels agree in their intellectual nature;—have the same understanding, will, and affections: "We shall one day be made like unto them," Matth. xxii. What greater than all in heaven and earth! to be united in the same worship! See Rev. v. 11, 24. The angels are round about the throne: they are worshippers with us here on earth, and will be so in heaven.—They delight to hear Christ preached:—"To the intent, that, now, unto the principalities and powers, in heavenly places, might be known the manifold wisdom of God." That they attend ordinances, is evident from the tabernacle and temple, both being full of cherubims: two cherubims were over the mercy-seat, in the Holy of Holies, Exod. xxv. 19. xxvi. 1. Cherubims were wrought in the curtains of the tabernacle, 1 Kings vi. 23. All the walls round about, and doors of the temple, had cherubims carved on them. The apostle commandeth women to be modest, and by being veiled, to shew subjection, not only because of men, but because of angels, who were present at their Christian assemblies, 1 Cor.

xi. 10. Here, on earth, they have joy, when sinners are converted, Luke xv. 10. There is joy in the presence of the angels. Now, the angels are a part of his family; though the master or head be lord to all things in his house, and master of them; yet is he a head chiefly to the persons. He has a nearer relation to the persons of the family than he hath to the goods.—He is a head by way of secret influence, of grace and glory. If Christ be a head, it is fit that he should do something for them, that they should be beholden to him;—that he should not only have that headship, by virtue of his dignity and excellency, but that they should have some benefit and influence arising to them from Christ; for God will never advance Christ to be a head over any, but they shall have benefit by him. They had their creation by him, and for him, Col. i. 15, 16. “By him were all things created that are in heaven, and that are in earth, whether they be thrones, or dominions. or principalities, or powers; all things were created by him, and for him.—They were virtually created by him, as supposed to take man’s nature (or as the apostle expresses it) “who is the image of the invisible God, the first-born of every creature;” which can be ascribed to Christ, no way but as he is God-man.—He is the common principle of their grace, as well as their being; for Christ “ filleth all in all,” all in angels and men; he only is the sun, the church, the moon, the angels are the stars, and the morning stars, who rejoiced at the creation, Job. xxxviii. 7. And so the sun enlighteneth both moon and stars.

They are upheld in their being and order by him. Christ is the corner-stone, the basis of all

the parts of the family, both in heaven and earth. —Angels were glorious vessels, but, like glass, brittle, and soon broken;—but Christ makes them firm; they cannot break.

“They have their happiness from him: “Great is the mystery of godliness,—seen of angels, preached unto the Gentiles,—believed on in the world.” Men cleave to him by faith, and the angels by vision.

“Men are nearer to Christ than angels; they are members of his mystical body; he is their husband; “I have espoused you to one husband,—their elder brother,” and they his brethren: “I have declared thy name unto my brethren.” The church is the queen, and angels the guard round about the throne, Rev. v. 11. A family is frequently made up of servants, sons, and wife; so the angels, though part of the family, are but as servants; and, in this respect, employed in the work of instruction, direction, or information, as they were to Mary,—to the shepherds, to Daniel, &c.—Protection and comfort, as they were to Christ and the church, in different periods; so an angel slew an hundred and eighty-five thousand. He gives his angels charge concerning his people.

“The angel of the Lord encamps round about them that fear him;” and so sons of men are admitted nearer the throne than angels; hence, the four beasts, and the four and twenty elders, who are the body of the church, are admitted nearer than the angels.

“Seeing all things were purposed in Christ, all were executed by him, and for him; hence, as all things were created by him, and for him; so all things are upheld and ruled by him.—He is a

head of influence, of life, motion, and strength; of life, especially of spiritual; and so, by holding the head, from whom the whole body, by joints and bands, have nourishment ministered, "increaseth with the increase of God." Motion cometh from him; in him we live and move. Christ moveth, and inclineth all his servants to do and perform what he pleaseth: he moveth all persons to accomplish this or that work; but especially his church and people to do good; hence, says David, "Incline my heart unto thy testimonies."—Strength; the strength of the body lieth in the spirits;—when the spirits are gone, the body is dead and weak; and hence the apostle prays, "that they may be strengthened with might by his Spirit in the inner man; and declares, "I am able to do all things through Christ that strengtheneth me."

"His headship, in this respect, as a King, is not only ruling by laws revealed, or by way of promises or rewards, but by inwardly inclining to good, and restraining from evil.

"As a Prophet, not merely teaching by outward dictates and doctrines, but by secret impressions on the heart, and opening the understanding; hence, the apostle says, "I need not write unto you; for ye are all taught of God to love one another." Or,

"As a priest, he speaks not only outwardly, but pleads in a way of presenting his merits before the throne, and sends down the Spirit to help our infirmities, &c.

"All his operations. then, respect the accomplishment of his promises and prophecies. of gathering all into one family, city, or kingdom here, and hereafter, bringing in the Jews with the ful-

ness of the Gentile nations, "filling the earth with the knowledge of the Lord, as the waters cover the sea," Isa. xi. 5. making way for himself, as the Redeemer, the holy one of Israel, to be called and owned to be the God of the whole earth, Isa. liv." Goodwin.

V. Christ, as Mediator, must be the worker, as he has the special care both of the spiritual and temporal concerns of his church, or the concerns of both soul and body. He appointed officers and laws in a suitableness to both. The officers are ministers and magistrates. The laws and ordinances, appointed for the one, are contained in the first; the laws for the other are contained in the second table. The powers are co-ordinate, ministerial, not despotic, instituted for the good, both of soul and body, and each have their proper work assigned them. The lives and properties of the subject is the special object about which the magistrate's power should be exercised; but, in order to preserve either these, or our good name and character, we must be taught the nature of God,—of his law, as connected with the gospel; and so of God's rewarding and punishing men, both here in the present, and hereafter, in a future life, according to the deeds done in their bodies, whether good or evil.—The connection of faith and practice, and the influence that the one hath upon the other, must be shewn.—Our catechisms lay down the doctrine of man's fall, and the way of recovery through Christ, with the necessity of faith in him, as the foundation of right obedience to the law;—all true obedience must flow from faith. Whence arises so much oppression, injustice, robbery, murder, or other flagrant evils, that take place in the world? It arises from unbelief of God's omniscience, his ho-

liness, justice, faithfulness, or truth of his threatenings, that "he will by no means clear the guilty—for the oppression of the poor, the sighing of the needy will I raise, saith the Lord."—He will bring down the hairy scalp of them that go on in their trespasses.—The more knowledge and faith of the gospel, the more morality and holiness takes place in a land, so the more peace.—Thus places of darkness are habitations of horrid cruelty; so it is the magistrate's duty, to see that the knowledge of God, or the gospel revelation, be spread through the land, among their people; and though they are not to take upon them the work of public teaching and preaching; yet called to encourage and protect others in that work. Rulers are set up for, and should study, the spiritual as well as the temporal good of their subjects.

1. If rulers want to have good, obedient subjects, peace and prosperity, in their kingdom, they should use their authority and influence, in propagating religion and the knowledge of God.

2. This is evident, that religion should be connected with the office of rulers, if we consider the scripture qualifications, laid down as necessary, in the choice of them. Hence Jethro's advice to Moses was, "Thou shalt teach them the way wherein they must walk, and the work that they must do."

Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them, &c. **Exod. xviii. 20, 21.** These judges and officers are commanded to judge the people with just judgment—
 - are forbid to wrest judgment - to respect persons
 - take gifts---or pervert the words of the righteous,
Deut. xvi. 18. He that ruleth over men, must be

just, ruling in the fear of God, 2 Sam. xxiii. 3. Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you;—and I charged your judges, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him; ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's, &c. See Deut. i. 13,---18. Thou shalt in any wise set him king over thee, whom the Lord thy God shall chuse; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, who is not thy brother;—he shall not multiply horses—wives—neither shall he greatly multiply to himself silver and gold.---He shall write a copy of this law in a book out of that which is before the priests and Levites, --and it shall be with him; and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them;---that his heart be not lifted up above his brethren; that he turn not aside from the commandment, to the right hand, or to the left, &c. Deut. xvii. 19,—20.

Seeing justice, equity, and impartiality, in the execution of the legislative power is necessary,—wisdom and knowledge of the law,---the reading and searching into it must be requisite also:—hence, says Solomon, “That the soul be without knowledge, it is not good,” Prov. xix. 2.

Wicked and ignorant rulers are a great judgment to a people or nation; as a roaring lion, and a raging bear; so is a wicked ruler over the poor

people. The prince that wanteth understanding, is also a great oppressor, but he that hateth covetousness; shall prolong his days, Prov. xxviii. 15, 16. Is it not every man's duty in the world, in whatever station he is placed, whether in church or state, to do justly, love mercy, and walk humbly with their God? Are not justice, mercy, and humility, chief qualifications in rulers? But whence arises the chief obligation and excitement to these, as every other duty, yea, what must influence to the performance of justice, mercy, and humility? It is from a discovery and belief of the gospel declaration of God, as our God; I am the Lord your God.—He hath shewn thee, O man, what is good, and what doth the Lord require of thee, &c. Micah vi. 8. He hath shewn thee Christ, the fountain of all good; and so, a belief of him, as the great atoning High Priest, or propitiation, will excite to obey him, as our King and Lawgiver: and so the gospel teaches efficaciously what the law teaches preceptively. The Lord is impartial in his reproofs to rulers and ruled, of whom both were employed in religion, Isa. i. 10,—17. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. The hearts of both rulers and subjects were empty of true devotion, and their hands full of blood,—guilty of rapine, murder, and oppression. He calls them to faith, repentance, and reformation. Wash ye, make ye clean, cease to do evil, learn to do well; take pains to get the knowledge of your duty; be both inquisitive and careful about it, and accustom yourselves to it; seek judgment; enquire what is right, and be anxious to be found in the way of duty. Relieve the oppressed, ease them of their

burdens; defend the poor and fatherless; deliver the poor and needy; rid them out of the hand of the wicked. When they know not, neither understand, but walk on in darkness, then all the foundations of the earth are out of course, Psal. lxxxii. 2. A wise king, says Solomon, scattereth the wicked, and bringeth the wheel over them. Mercy and truth preserve the king, and his throne is upheld by mercy, Prov. xx. 26, 28.

The happiness of a land depends much upon the character of its rulers; a people cannot be happy when their rulers are childish and voluptuous, when their rulers are weak and foolish, fickle, and fond of changes, fretful and humourfome, easily imposed on. Wo to thee, O land, when thy king is a child, and thy princes eat in the morning; if they be ignorant, foolish, addict themselves to pleasures, and fleshly gratifications, which unfits them for public business. But people must be blessed and happy, whose rulers are generous and active, whose king is the son of nobles, actuated and animated by a noble spirit; scorns to do a base thing, unbecoming so high a character; solicitous for the public welfare, preferring it to private interest; and are examples of temperance and moderation. Men who sit in judgment err through wine, Isa. xxviii. 7. It is not for kings, O Lemuel; it is not for kings to drink wine, nor for princes strong drink, lest they drink, and forget the law, and pervert the judgment of any of the afflicted, Prov. xxxi. 4, 5. Now, it is the gospel, the knowledge and belief thereof, that influences men to live soberly, righteously, and godly, in this world, Titus ii. 11, 12. For the grace of God, that bringeth salvation to all men, hath appeared, teaching us, that, denying ungodly and

worldly lusts, we should live soberly, in temperance and moderation, respecting ourselves, righteously, respecting our neighbour, and godly, respecting religion and the more immediate exercises of God's worship.

3d, It is evident that religion must be connected with civil government, if we consider the great end and design of setting up magistrates; it is for justice and protection, to be a terror to evil doers, and a praise to them that do well. The blessing they prove for men is contained in their different titles: they are called leaders—both ministers and magistrates are leaders, Psal. lxxvii. 26. "Thou ledest thy people, like a flock, by the hand of Moses and Aaron; a binder, healer, or physician, Isa. iii. 6, 7. "Thou hast cloathing, be thou our ruler, and let this ruin be under thy hand. In that day shall he swear, saying, I will not be a healer; for in my house is neither bread nor cloathing."

"Shall even he that hateth right govern? Job xxxiv. 17. The righteous are said to be an everlasting foundation; and righteous magistrates are the foundation of the earth, Psal. lxxxii. 6. If the righteous be an everlasting foundation," Prov. x. 25. Much more righteous rulers are the foundations and shields of the earth. Hence the Hebrews and Greeks, both derive their word, Lord and King, from a word which signifies Foundation, Fathers, and Shepherds. Says Job, I was eyes to the blind, and feet to the lame, a father to the poor—I brake the jaws of the wicked, and plucked the spoil out of his teeth; I put on righteousness, and it clothed me, Job xxix. 12, 17.

He saith of Cyrus, he is my shepherd, and shall perform all my pleasure, Isa. xlv. 23. He choose

David also his servant, took him from following the ewes great with young; he brought him to feed Jacob his people, and Israel his inheritance; so he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands, Psal. lxxviii. 71, 72.

The shields of the earth belong to our Lord Jesus Christ: 1st, They are his by special propriety: The earth is the Lord's, and the fulness thereof; but he hath given it to the children of men; the beasts of the forest, and the cattle on a thousand hills are his; but he hath subjected them all to men. He sets up and establishes the different orders of government; who are to administer it, whether in church or state; by him kings reign, &c.

2dly, They are his by unction; he invests them in the office, anoints and qualifies them for it: Thus Saul received another spirit, or another heart; and so, when a company of prophets met him, the Spirit of God came upon him, and he prophesied among them, 1 Sam. x. 9, 10. Says God to Solomon, I have given thee an understanding heart, 1 Kings iii. 12.

3dly, By assistance and benediction; God prospereth the just aims and endeavours of the dispensers of justice and peace. He has a sovereign influence over their persons, wills, counsels, and designs, to order, alter, or turn them, as the rivers of water. The king's heart is in God's hand, who can turn and fashion it as he pleases, Prov. xxi. 1. Job xii. 24. He has a special care about them, and exercises his providence in watching over them, saying, Touch not mine anointed, &c. There is a powerful restraint of providence over men, by hedging up their way with thorns; so that they cannot

perform their enterprizes.---A powerful restraint of his law on the consciences of wicked men, by striking them with awe, dread, and reverence for such who are in authority, or by the sweet and pleasant influence of his grace on the hearts of his own people, influencing them to peace; so he rules amidst the turbulent affections, the mutual jealousies and antipathies of states, and many other principles of commotion that take place in states and kingdoms.

4thly, They are his by immediate representation; they are gods by name and office. Thou shalt not revile the gods, nor curse the rulers of thy people, *Exod. xxii. 28.* their sceptre or rod God's sceptre, *Exod. iv. 20.* their judgment is God's, *Deut. i. 17.*

5thly, His by subjection to Christ, as their head of rule and government, he is the lawgiver to rule the cause, *James iv. 12.* the judge to hear it, *Psal. i. 6.* the pleader to argue it, *Psal. xxxv. 1.* the witness to confirm it, *Mal. iii. 5.* the king to overrule it to all the purposes of safety and protection.

Christ is our Judge, Lawgiver, and King; the devil is our accuser, but Christ our advocate and comforter; he is the destroyer, but Christ the Redeemer: when he is to build up, he sheweth mercy: it is being shields to God, that makes men shields of the earth. It is religion that ever upholds justice. It is from the church, that the two pillars, Jachin and Boaz, strength and stability of a commonwealth proceeds.—Without religion, the arches of strength and stability have ever been endangered, and the people shaken like a reed in the water. The Lord shall smite Israel, as a reed is

shaken in the water, and shall root up Israel out of that good land which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, and because of the sins of Jeroboam, 1 Kings xiv. 15, 16.

The two anointed ones, Zerubabel and Joshua, the prince, and priest, the magistrate and minister, should stand always before the Lord; for it is there only they can receive instruction for the government of church and state, Zech. iv. 15.

Says bishop Reynold's, in his address to judges and magistrates, "Since you all belong to God, judge for him—your commission is from him—your power for him—your support by him—your account unto him—the bench you sit on is his tribunal—the sentence you pronounce is or should be his judgment—the master you serve is his anointed—the land you protect is Immanuel's land—he is with you to observe your proceedings—to secure your persons—to back his ordinances with his own power—to be a shield of protection to the shields of the earth. Since then you have so high a commission, so impartial a master, so strict a charge, so great a trust, so strong a fence, so severe a reckoning, so sure a reward; then, above all, let the causes of God, the honour, safety, and service of his anointed—the succour and dignity of his church,—the purity and support of his worship,—the frequenting of his temple,—the punishing of enemies, and encouraging faithful ministers of the gospel, be your chief study, and dearest in your eyes;—then God shall have the glory, his church the benefit, your consciences the comfort, your souls the reward, and your names the honour of thus belonging unto God," p. 778.

“ Says he also, “ Magistrates should be shields between God and a land, and between the innocent and the injurer.

1. Between a land and God; since the earth is the Lord's, leave not him out in your protection; see that the Lord of the soil suffer no injury from his tenants or cottagers:—God hath many things amongst us which must not be violated,—his worship and sacraments,—his day consecrated for his more solemn and peculiar service.—How do many forsake the assemblies of the saints, to gather sticks, Num. xv. 32. who had rather sell corn, than serve God, Amos viii. 5. Many rob him of his dues, Mal. iii. 8.—Zebah and Zalmunnah-like, who say, let us take to ourselves the houses of God in possession, Psal. lxxxiii. 12. Many will forsake the Levites, and will not be taught of God, Deut. xii. 19. neither will they speak comfortably to them, as Hezekiah did to all the Levites, that taught the good knowledge of the Lord, 2 Cor. xxx. 22. Many regard not the church, the beauty of holiness, and praise of the whole earth. Many Sanballats and Tobiaßes who oppose the peace and prosperity of Zion.—You that are shields of the earth must rise up to the help of the Lord against the mighty. “ Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they went not out to the help of the Lord against the mighty.”

2. They should be shields between God and a land, to stand in the gap,—to remove these calamities which public sins deserve;—such was David, in a public famine, for the cruelty of Saul against the Gibeonites;—he first went to God, and then executed judgment, and so the famine ceased, 2 Sam. xxi. Thus Joshua, in a flight of Israel before their

enemies, he went first to God, and then executed judgment, first to the ark, and then to the sword.

—Hence Moses, when God's wrath waxed hot against Israel, for the golden calf, first he went to pray for the people; then Levi to the sword, to prune them; by these means the breach was stopped, and the judgment prevented, *Exod. xxxii. 14.*

When robbery or oppression, or dishonest gain, takes place in a land, and none to stand in the gap, and make up these breaches; then God threatens to pour out his indignation on them, and recompense their way upon their heads; *Ezek. xxii. 30, 31.*—when he can find none to execute judgment; the poor are foolish, and cannot; the great are proud, and will not;—thus bones are out of joint, and no binders to set them,—public provocations, and none to prevent them; then God's mercy was, as it were, at a stand; “how shall I pardon thee for this,” *Jer. v. 7.*—You that are shields of the earth, by your zeal, piety, and execution of judgment, stand up between God and his people, that God may be pleased to delight in us.

3. Magistrates or rulers should be shields between injury and innocency, to protect the oppressed, and to punish the offender.—Such was Job; he was an eye to the blind, a foot to the lame, a father to the poor, who had more sense to feel than to open the cause; whose cause he knew not, he diligently searched out, *Job xxix. 15.* Said Constantine, “If any of my friends, courtiers, or servants have wronged any man, let him come to me, and make his plaint, produce his proofs, I will not only right him, but reward him.” It was a misery, Solomon observed, under the sun, that the

oppressed had none to comfort them, Eccles. iv. 1. —The innocent had need of protection, because many forge crimes where there is no ground, as in the case of Naboth, 1 Kings xxi. 13. when men of Belial witnessed against him, that he blasphemed God and the king, or Ziba, Mephibosheth's servant, who said to David, anent his master, behold he abideth at Jerusalem, for he said to-day shall the house of Israel restore me the kingdom of my father, 2 Sam. xvi. 2, 3. or representing innocent actions as crimes, as David, when he sent messengers to Hanun, 2 Sam. x. 3. We are exhorted to do violence to no man, neither to accuse any falsely, Luke iii. 14.

“ They should be a shield between the innocent and a witness, who out of ill-will, fear, or for advantage, may forge a testimony, as Gashmu, Neh. vi. 6. or Doeg, Psal. lii. 3, 4. A witness should be a shield, not a hammer, Prov. xxv. 18. between the innocent and council. Men are not to speak in a cause to wrest judgment, Exod. xxiii. 2. We can do nothing against the truth, 2 Cor. xiii. 8. Pleading should be for binding and healing, not to wound and destroy, Jer. xxx. 13. It is a noble duty to be a shield of the earth, but not a shield of robbers.

“ —Between innocence and jury;—a tame jury, by the craft or ill-will of one, who is possessed with prejudice to the cause of any person, may give a verdict to the prejudice of innocence.

“ It were well not to go, like sheep, one after another, but to remember the solemnity of their oath, and light of evidence, and not to suffer conscience to be over-ruled by another man's judgment or prejudice.

“ The protection of shields must be general; every member of the land must find shelter under their shade;—you must be like the sun, whose beams shine with as sweet benignity on a garden of cucumbers, as on the forest of Lebanon. Your justice, like Solomon’s wisdom, must extend itself from the cedar to the hyssop. You shall hear the small as well as the great, and not be afraid of the face of man, Deut. i. 17. The apostle’s injunction should reach all jurisdiction; “ Observe these things, without preferring one before another, doing nothing by partiality,” 1 Tim. v. 21. Nothing should be done by the rule of favour, prejudice, or partial affection: laws, on the one hand, should not be, like nets, to let out small fishes, and catch greater; or, like cob-webs, to catch flies, and yet be broken by greater offenders.—To have divers weights and measures is abominable in God’s sight.

“ When the shields of the earth belong to him, and, as a sure evidence thereof, submit their crowns and consciences to him;—countenance, restore, and advance his worship and truths,—administer justice faithfully and impartially, and so protect the land; then the God of Israel is highly exalted, Psal. xlviii. 9.

“ When princes, who rode on white asses, sat in judgment, and offered willingly to the Lord, then the declaration is, Praise and bless the Lord, Judges v. 2, 8.

When David and his nobles offered willingly to the house of the Lord, then it was proclaimed, “ Thine, O Lord, is the glory, victory, and majesty, and thou art exalted as head above all,” 1 Chron. xxix. 6, 11.

When kings arise, and princes worship, because

of the Lord, and holy one of Israel, "then sing, O heavens, and be joyful, O earth, and break forth into singing, O ye mountains," &c. Isa. xlix. 7, 13.

"When the kings of Tarshish and the isles offer gifts, and fall down before him, then let the whole earth be filled with his glory, Psal. lxxii. 10, 19.

"The Lord is a shield to a nation, when the shields of that nation belong unto him.

"Another end is to restrain sin, and promote holiness. Men will be restrained by the sword of the magistrate, who will not by the precepts of the law, or promises of the gospel. Thus magistrates are to do this, by making and publishing just and useful laws, Amos v. 15. "Hate the evil, and love the good, and establish judgment in the gate."

"They are to rule, by rewarding the good, and punishing the evil, by being a terror to evil doers, &c. Rom. xiii. and Judges xviii. 7. "It is said there was no magistrate in the land to put them to shame in any thing:" and, says David, "I will early destroy all the wicked of the land," Psal. ci. 8. "But mine eyes shall be upon the faithful of the land, that they may dwell with me.—He that walketh in a perfect way, he shall serve me."

"In order that they may restrain evil, and encourage good, they should have the fear of God in their heart, as Joseph had, Gen. xlii. 18. and Jehoshaphat and Josiah had, who walked in the first ways of David, 2 Chron. xvii. and xxxiv. chapters.

"They should direct the whole plan of government, according to what is prescribed in the word, hence the king was to write a copy of the law in a book of that which was before the priests and Levites, and he shall read therein all the days of his life, that he may learn to fear the Lord his God.

His heart, like Jehosaphat's, should be lifted up in the ways of God, 2 Chron. xvii. 6. yet his heart should be humble, and not lifted up in pride above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left, to the end he may prolong his days in his kingdom, &c. Deut. xvii. 18.

“ The chief design of all his administrations should be, to set forth the glory of Christ, our King, the propagation and enlargement of his kingdom, and by every mean to promote the temporal and spiritual prosperity of it. Hence the promise is, “ Kings shall minister unto thee, and thou shalt suck the breast of kings, Isa. lx. 10, 16. Thus we are called to pray for kings, and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty, 2 Tim. ii. 2.” Reynolds.

In order to promote this, he is to be employed,

1. In cherishing and exciting his subjects to the exercise of divine worship, as Aza, Jehosaphat, Hezekiah, and Josiah, 2 Chron. xv. 20,—29, 30, 31. xxxiv. and xxxv. chapters.

2. By removing different impediments of religion, as to doctrine, worship, and government: Such as idolatry, heresy, profanity, and persecution: as Moses did, Exod. xxxii. or Joshua, chap. xxiv. False prophets were to be put to death, Deut. xiii. 1,—6. Zech. xiii. 3. The complaint is in Aza's time, that the high places were not removed, 1 Kings xv. 14. 2 Kings xxii. 43. 2 Kings xii. 13.—Josiah put down the idolatrous groves, high places,—graven images and altars,—defiled Tophet,—took away the horses of the sun,—slew all the priests of the high places, 2 Kings xxiii. This several kings of Ju-

dah were reforming kings; such as Afa, Josiah, and Hezekiah.

3. By calling together synods and assemblies, as David gathered the priests and Levites, to bring again the ark of God, 1 Chron. xiii. and when he was about to make Solomon, his son, king, chap. xxiii. 1.

Solomon also assembled all the elders of Israel the priests and Levites, and commanded both the high priest and other priests to bring forth all the vessels made for Baal, for the grove, and all the host of heaven, and he burnt them without Jerusalem, in the fields of Kidron, &c. 2 Kings xxiii.

4. By establishing the laws and statutes of Christ, and by their own civil authority, constituting and inflicting punishments upon the violaters of them, 2 Chron. xxix. 5, 24. said Hezekiah, "Hear, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place."—He gathered the rulers, and they brought bullocks, lambs, he-goats, for a sin-offering, for the kingdom, and sanctuary, and for Judah; and he commanded the priests, the sons of Aaron, to offer them:—The priests killed them, and made reconciliation with their blood upon the altar. Hezekiah and his princes commanded the Levites to sing praises unto the Lord, with the words of David, and Asaph the seer. Hezekiah sent to all Israel and Judah to keep the passover unto the Lord, 2 Chron. xxx. 1.—Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, 2 Chron. xxxiv. 33. Nehemiah commanded the Levites to sanc-

tify themselves, and come to keep the gates, to sanctify the Sabbath. He threatened to lay hands on such as trode wine-presses, or employed themselves in unnecessary work on the Sabbath, contended with, cursed, and smote certain of them,—plucked off their hair, and made them swear, by God, not to give their daughters unto their sons;—not to mingle with other nations, Neh. xiii. Not only are they to punish breakers of the second, but of the first table;—thus false prophets and dreamers were to be put to death, Deut. xiii. 1,—6. Nebuchanezzar made a decree, that every people, nation, and language, which speak any thing amiss, against the true God, shall be cut in pieces, and their houses made a dung-hill, Dan. iii. 29. Darius made a decree, that in every dominion of his kingdom, men tremble and fear before the God of Daniel, Dan. vi. 26.

5. Their work is to provide for the support of such as are employed in the work of preaching or teaching; hence David prepared the materials for the temple, and Solomon built it, 1 Chron. xxii. with 2 Chron. iii. Hezekiah commanded the people that dwelt in Jerusalem, to give the portion of the priests and Levites, that they might be encouraged in the law of the Lord. As soon as the commandment came, the children of Israel brought in abundantly the first-fruits of corn, &c. 2 Chron. xxxi. 4, 5, 9. Artaxerxes decreed, that whatsoever was commanded by the God of heaven, it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons; and whatever was needful, was bestowed out of the king's treasure-house, and should be done speedily, even to an hundred talents of

silver, or an hundred measures of wheat, &c. Ezra vii. 20,—23, &c. See the 23d chapter of the Confession of Faith, with the scriptures.

In all these things, kings of the earth and judges are called to be instructed, and serve the Lord Jesus Christ, Psal. ii. 10, 11.—They are called, like the four and twenty elders, to cast down their crowns at his feet, before the throne, i.e. all their authority and power. They are to lay out all their riches for him, as these did, Matth. xxi. 3, 7, 8. who brought the ass, laid their garments on it, and strewed the way with palm-branches: The promise is, “that the kings of Tarsish and the isles shall bring presents to him;” and so do after the example of David and Solomon, and other godly kings: all should acknowledge Jesus Christ, as King of kings, and Lord of lords, to whom belongs all power and authority in heaven and in earth, Matth. xxviii. 18. Eph. i. 21, 22. Phil. ii. 10. Whatever dignity and authority they have, they receive it from him. The God of heaven hath given thee a kingdom, power, and strength, and glory, Dan. ii. 37. power, wisdom, blessing, prosperity, or whatever is necessary for right ruling, all are given by, and derived from Zion’s King.

1. Mercy is requisite, in order to succour the oppressed. “Mercy and truth preserve the king, and his throne is upheld by mercy,” Prov. xx. 28. “Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow,” Isa. i. 17. “Princes judge not the fatherless, neither doth the cause of the widow come unto them,” verse 23.

2. Fortitude, whereby they come to be a terror to evil doers. “The fear of a king, is as the roar-

ing of a lion; whoſo provoketh him to anger, ſin-
neth againſt his own ſoul. A wiſe king ſcattereth
the wicked, and bringeth the wheel over them,"
Prov. xx. 2, 26.

3. Modesty and humility is requiſite, that he liſt
not up himſelf above his ſubjects, to oppreſs them.
"The king was to write a copy of the law,—that
he may learn to fear the Lord his God, to keep all
the words of this law, and theſe ſtatutes, to do
them,—that his heart be not liſted up above his
brethren," Deut. xvii. 9, 20. Said Rehoboam,
"My father made your yoke heavy, and I will add
to your yoke," 1 Kings xii. 14.

4. Chſtity, temperance, and ſobriety. "Give
not thy ſtrength unto women, nor thy ways to that
which deſtroyeth kings.—It is not for kings to drink
wine, nor for princes ſtrong drink; leſt they drink,
and forget the law, and pervert the judgment of
any of the afflicted," Prov. xxxi. 3, 4, 5.

5. A deſire of ſhun-ning covetouſneſs is neceſſary;
"ye ſhall not reſpect perſons in judgment; ye ſhall
hear the ſmall as well as the great," Deut. i. 17.
"He ſhall not multiply wives unto himſelf, that his
heart turn not away; neither ſhall he greatly multi-
ply to himſelf ſilver and gold," Deut. xvii. 7.
"The prince that wanteth underſtanding is a great
oppreſſor; but he that hateth covetouſneſs ſhall
prolong his days," Prov. xxviii. 16.

Now, all theſe qualifications and endowments
come from Chriſt, as Mediator; and ſo their office
and work ſhould be performed for him, and to him.
Hence Samuel's advice to Iſrael and their king, was,
"Only fear the Lord, and ſerve him in truth with
all your heart. If ye ſhall do wickedly, ye ſhall be
conſumed, both ye and your king," 1 Sam. xii. 24,

25. Samuel said to Saul, Thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever; but now thy kingdom shall not continue, 1 Sam. xiii.

13. The promise was, that Solomon should build an house for his name, and that he would establish the throne of his kingdom for ever. — Thy mercy shall not depart away from him, as I took it from Saul;—thine house, and thy kingdom, shall be established for ever before thee, 2 Sam. vii. 13,—16. and, says he to Solomon, If thou wilt walk before me—to do all that I commanded thee, and will keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David, thy father, 1 Kings ix. 4, 5.

Kings, then, should kiss the Son, lest he be angry, and they perish—he will break them in pieces as a potter's vessel, or cast them out, like Nebuchadnezzar, among the beasts of the field: all are under the moral law, as a rule of life; and so obliged to do their duty to God and man, every one in their different stations and relations: the higher any person is, the more opportunity he has to promote both the spiritual and temporal advantage of others. Men are called to teach by example as well as by precept. Thus, rulers should be as he-goats before the flock. Solomon prayed for, and obtained wisdom, that he might know how to go out and in before his people, by shewing them an example worthy of imitation: and hence it is, that the wicked walk on every side, when vile men are high in place, being encouraged by example.

1. It is evident, that church and state, tho' ruled by the Mediator, are distinct; the church has no

power to model the state, or rule over it, considered as a church, nor has a state any power to model the church: both have their respective powers from the Mediator, who is the great lawgiver to both. None of them have power to intermeddle with one another's office, power, or work.

It belonged to the priests to bear the ark with staves on their shoulders; therefore the Lord made a breach upon Uzzah, "because they sought him not after the due order." It belonged to them to sacrifice, and burn incense; and so the Lord smote king Uzziah with leprosy, because he usurped what belonged to the priests. Yet many qualifications, requisite in the one office, are equally so in the other. Both have their different duties to perform; one and the same person may be the head or father of a family,—an elder or ruler in the church, and a magistrate in a city. In every one of these stations he has his own peculiar and proper work to perform, though peculiar as to each; yet all should be subordinate to the great ends of religion, and spiritual good of men; none of them can, none of them should, be put out of their proper order, or confusedly blended together; neither should any one of them be put in the place of another; we should be both employed in religious and civil exercises; yet, when employed in civil business, we cannot be immediately employed in sacred worship;—we cannot be both exercised in worship externally, and also in the outward employments of life; yet, in all our civil employments, we should act religiously, and for spiritual ends: whatever we do in our natural, civil, or religious duties, we should do all to the glory of God.

2. They are co-ordinate powers; none of them

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derive their power from the other, but both from Christ, as Mediator, who has all power in heaven and earth given unto him.

3. Christ is a most powerful King; and a King in a most proper sense, whether he be considered as God co-equal and co-essential with the Father, or as Mediator:—all that belongs originally to him as God, is said to be given to him as Mediator: “the Father loveth the Son, and hath given all things into his hand;” all things are put under him, natural, civil, and religious: and so in a most proper and most extensive sense, he is King of kings, and Lord of lords, and has the exercise of all power in his hand, as the reward of his work, “because he humbled himself, and became obedient to death; therefore God hath highly exalted him, and given him a name above every name.”—He hath given him power to execute judgment, because he is the Son of Man.—This power is given to man in a way of free grace, yet all connected with his humiliation and sufferings. Thus justice satisfied, and judgment execute, is the basis or habitation of his throne,—the foundation of all his government among men, whether in church or state.

4. There can be no absurdity in maintaining, that all legislative and executive power is in the hand of Christ, as Mediator; the moral law was given by him on Mount Sinai; and it is plainly declared, “the Lord is our judge, the Lord is our lawgiver, and he will save us.” He employs, as his servants, whom he pleases, in church or state, and lays down their qualifications.

5. The abuse of what is good, or of that power given, either to rulers in church or state, can be no proper reason for denying it, or depriving them

of what is lawful. Though a king or rulers usurp a power over the church they have no warrant for; such as, intruding ceremonies, or uninstituted forms of worship, or idolatry, on the church; that does not say, but they may command the people to worship God by these ordinances, or in that way he has instituted: or, because he orders the church to settle such a person in such a congregation, or promotes such a bishop to such a see, as he pleases, would it be unlawful to order the church to take care to settle orthodox and faithful ministers, whom the people shall reckon most for their edification? Would any person argue, that because many ministers have abused their talents, in publishing errors and heresies, therefore they should not preach or publish the truths of God? None will dare to affirm. Because some hath stretched the discipline of the church too far, and, like the Jews, cast out of their synagogues some for professing Christ, could it be reckoned unlawful to cast out such as Hymeneus and Philetus, who, concerning the faith, had made shipwreck? We can, we should do nothing against, but for the truth.

6. Is there not a difference, or can no distinction be made between *circa sacra*, and *in sacris*, i. e. acting, or ordering about, and in sacred matters? Is there not a great difference between a king ordering ministers to preach the gospel, or to exercise discipline faithfully in the church, and doing all this himself? Would it not have been a duty for Saul to order the priests to offer sacrifice? but it was not lawful to do it himself; and the same as to Uzziah, &c. Though the people were to say to Archippus, "Take heed to thy ministry," yet

were not to do the work belonging to that office themselves.

Magistrates are called and warranted to do many things about or concerning religion; and they can command many things to be done by ministers, which are unlawful for themselves to do.

To incorporate religion, or join it with the state or civil government, in the way that God has commanded, i. e. in the way of duly and orderly connecting them, neither misplacing or confounding them, or connecting the state with the church, without incroaching on its liberties and privileges, using accumulating or assisting power, not robbing or depriving power, all lawful power being for edification, not for destruction. The chief magistrate is head over all causes civil, but no head nor supreme ruler over causes ecclesiastical;—the church in her ecclesiastical judicatories, as constituted by Christ, in that way and order he has appointed, and who rules and manages church-government for her edification, is only subject to him.

Thus general councils, provincial synods, or general assemblies, may be termed the supreme rulers over ecclesiastical matters; yet all these have, and may err since the apostles time. Christ is the unerring and infallible head, who guides by his word and Spirit, upon whose direction and leading both church and state are to depend, and to which they are called to look for guidance. Christ is the leader and commander of the people, and his word is a perfect rule of duty to all men, in every station and relation of life.

All rulers, whether in church or state, are very ready to act tyrannically, and go beyond the proper

boundaries prescribed them by the Mediator, and neither have, nor do, imitate his example, who is the Lord God, merciful and gracious, long-suffering, exercising patience, and bearing long with his rebellious subjects; does good unto the unthankful and unholy. Says Solomon, Prov. ii. 28. "Mercy and truth preserve the King;" and his throne is upholden by mercy; and a prayer is used for the King, Psal. lxi. 7. "O prepare mercy and truth that may preserve him.—In mercy shall the throne be established," Isa. xvi. 5. Benhadad's servant said anent the kings of Israel, "they are merciful kings," 1 Kings xx. 31. The apostle exhorts to "warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men," 1 Theff. v. 14. There is patience in bearing, and patience in waiting.

Rulers and ruled, whether in church or state, should bear with one another and wait patiently for one another's doing their duty; neither be ready to revenge injuries, whether of oppression, defamation of character, or disobedience, and delay of duty. Christ waits long on sinners, and patiently bears their provocations. Persons should be ready to revenge all disobedience, when their obedience is fulfilled, 2 Cor. x. 6. i. e. Rulers should be sure of having done their duty towards their subjects, before they proceed to revenge any disobedience towards them; and subjects should be the same as to their refusal of, and rejecting the rule and government of superiors. It is not every small fault, whether of defect of duty, or actual breach of engagement, that should, or can, loose mutual obligations between parties, particularly rulers and ruled, in church or state. Both should have Christian vir-

ties; and these will influence to Christian duties.

Rulers should be Christians, endued with Christian virtues, and follow Christ as the great pattern and example, not only in his private, but in his public character, as a King, so far as imitable, and should study both the spiritual and temporal good of his subjects; and though the duty of magistrates and ministers be distinct in one respect, yet both should be religious, and have a concern to promote it in their different spheres. The ministers in dispensing the ordinances, and the magistrates in encouraging, protecting, and supporting them in their duty: Though, as kings, they should be in some respects both exercised in and about religion; yet they have a call to encourage and promote the propagation of the gospel in purity, though not called to preach it themselves.

7. Exclusive establishments are much opposed and spoke against by my reverend brother, and old friend.—If sound and pure doctrines, or truths of the gospel,—scriptural worship, discipline and government of Christ's house be established, then these in their nature are exclusive of all errors, heresies, superstition, will-worship or idolatry—exclusive of every ruler and government in the church, that Christ, the head, has not appointed.

Now, the establishment of religion, in the national and solemn league and covenant, was in opposition to, and exclusive of the false doctrines of popery and prelacy, with their uninstituted and tyrannical government; and I am persuaded, my reverend brother, with all his party, will still maintain the lawfulness of both the national and solemn league and covenants, set in opposition to popery, prelacy, independency, sectarians, Arians, Armi-

nians, Antinomians, Socinians, or other errors, abounding in that period, and establishing of them, in opposition to these and other errors. But what is wrong, and should be witnessed against, is the establishment of error and superstition, exclusive of the truth and purity of doctrine and worship, &c. or encouraging error and idolatry, either by actually establishing, or positively tolerating them. Now, no man should allow, or positively tolerate, what God in his law expressly forbids. But all idolatry, whether respecting object, means, or manner of worship, is expressly prohibited in the three first commands, that we should worship none but the true God, and that we should worship this God by no other means or ordinances, and in no other manner, than what he has appointed.

If people pay adoration to the divine Being otherwise, as to matter or manner, than God hath appointed, he may justly say, "who hath required these things at your hands?" Establishing what is right, exclusive of what is wrong, cannot be condemned, without opposing the covenants, national and solemn league. On the other hand, establishing of evil or wrong, exclusive of what is morally good and right, must be unlawful, and cannot be justified.—Blending them together, or putting them out of their proper order,—the magistrates intruding upon the work of church-officers, or church-officers usurping what belongs to magistrates; all this are both unreasonable and unlawful, because each have their own proper work assigned them, and cannot intrude upon one another's office or work.—Has the magistrate nothing ado with religion at all? I have already endeavoured to prove the contrary. Magistrates being set up for this pur-

pose, that we may lead quiet and peaceable lives, in all godliness and honesty; so that he should study to promote godliness, which belongs to the first table, as well as honesty, which belongs to the second: Nor can this be well separate, says Rutherford, in his *Peaceable Plea for Presbytery*, p. 307. "All the acts of kingly authority, as kingly, are moral acts of justice, and of piety, in preserving both the tables of the law. If the king, as king, be a moral agent, and a preserver of both tables, then he must be subject to ecclesiastical power,—whether we speak of the end of the work, or worker, which is, that we may lead a quiet and peaceable life, &c. This is the end which the king is to intend. Rutherford.

Also, p. 303. "he ruleth over men, as men, and Christian men, or as Christian members of Christ's kingdom and church, not over their own consciences, (for that is proper only to the Father of spirits,) but he hath a co-active power over all men, even pastors, as to cause them do their Christian duties. He hath power to compel church-men in assemblies to determine truth, to use the keys right, to preach and administer the sacraments, as Christ hath commanded in his word, and to punish them, when they do otherwise. Now, perhaps, the church may account one an heretic; is the civil judge to condemn him also?

Answer, A judge, as such, should know both the law or rule, and the fact, Deut. xvii. 18, 19. The king is not obliged to err with the synod, and to punish the innocent; he is to decree righteous judgment.—The king is to judge of heresy with a co-active power, after a regal and civil way. But a church assembly with a spiritual power, after an

ecclesiastic way. The king punisheth heresy, as it troubleth the commonwealth; but the church punisheth it, as scandalous and infectious to the church."

But, it may be said, who is the judge? Rutherford answers, "The infallible rule of judging for both is the word of God. And neither church nor state should condemn or punish any thing but what is evidently contrary to the law, and condemned by the word of God; neither matters of indifferency, nor doubtful disputation, should come under the censures of the church, far less under the co-active power of the state. It is only for crimes of a very atrocious nature, that persons are cast out of the church. It is only for gross errors and heresies, or open idolaters, which tend to corrupt the manners of the people, and bring judgments on a land, that magistrates are called to punish, restrain, or check, and put a stop to. Now, says Rutherford, Arminians and Formalists both, ask which of the two, i. e. civil and ecclesiastic powers are highest?

I answer, says he, "By asking which of the two shoulders in a man's body, are nearest to the man's head? Certainly one of them, in a well proportioned body, is not higher than another, and both alike near the head. As none of the pole stars are nearer to their zenith or nadir, none of two wheels in a right chariot are higher than another."

The church power, says Davenent, is highest in teaching and directing,—the kingly power, in commanding and compelling. If the king be a Christian, he should be subject, and will be so, to the church's power, as well as they are to him in his power. Thus Nathan rebuked David for his murder and adultery. The man of God cried against

Jeroboam's altar. The seer reproved Aſa. Jeremiah was ordered to ſpeak againſt the kings and princes of the land. The kings of Iſrael and Judah were plagued, and had different judgments inflicted on them, "becauſe they would not hear, nor ſubmit to the prophets ſpeaking to them in the name of the Lord." On the other hand, every ſoul is called to be ſubject to the higher powers; ſubject to them in their civil authority, or political capacity; thus the fifth command binds every one to relative duties, according to their different ſtations and relations they are placed in, whether natural, civil, or eccleſiaſtical.

But, to come directly home to the purpoſe in hand, on account of the diviſions among the ſubjects of Scotland, England, and Ireland, particularly, though the moſt part be Proteſtants, yet conſiſting of preſbyterians, episcopalianſ, and independents, and were ſo when the Weſtmiſter Confeſſion was compoſed, and our covenants, national and ſolemn league, ſworn to. Perhaps Mr. G——m thinks it would be better neither to eſtabliſh preſbytery, nor episcopacy, the firſt excluſive of the laſt in Scotland, and laſt excluſive of the firſt in England and Ireland. But, I aſk my friend, would it not have been more agreeable to ſcripture, the Confeſſion of Faith, and ſeceſſion teſtimony, that preſbytery had been ſettled in all the three kingdoms? or ſuch a ſettlement had taken place at the Revolution, as was made in our laſt Reformation, particularly in the years 1647, and 1648, and ſo both church and ſtate, rulers and ruled in both, to have taken the ſcriptural plan, and fulfilled the covenant obligations they were under to Chriſt, the King of Zion? Now, there are three plans I ſhall

lay down to my friend, to consider which of them would be most agreeable to scripture.

1. That plan that was settled, when king James VI. was admitted to Scotland; or king Charles II. admitted at Scoon, i. e. the settlement both in our first and second Reformations; or,

2. The present plan of settling that religion, which the majority of the nation chuses, which was the case at the Revolution; or,

3. Making no establishment at all of any professing party whatever, whether presbyterian, episcopal, independent, or quaker.

Though Mr. G——m should approve of this last plan; yet, I hope he will own, that the rulers should be men fearing God, &c.—such as should promote godliness and honesty. Now, though the executive power do not establish, yet if they be useful and subservient to Christ's kingdom in the church;—if Christian, they are obliged to endeavour the propagation of the gospel, the good and benefit of the church; though, as a magistrate, he cannot be a governor in the church, in the room and stead of Christ, as Mediator. This is owned by Gillespie, *Aaron's Rod*, p. 209. If he has scripture qualifications, the different virtues spoken of before, he will answer the great end and design of his office; and it will come to the same thing with the first plan; for, if they encourage religion, morality, and virtue, they must endeavour to hinder irreligion, heresy, vice, and immorality; in this, they are but answering the end of their office and constitution, being a terror to evil doers, and a praise to them who do well.—Their commands should be none other than God's: what duties they enjoin, should be clearly contained in his law; and what crimes

they punish, should be evident, clear, and open breaches of it, and such crimes as come under his cognisance and jurisdiction; such as open idolatry, Sabbath profanation, murder, adultery, robbery, oppression, blasphemy, perjury, witnessing falsely, &c. Thus, when religion is promoted, and justice mixed with mercy and patience, exercised impartially, without tyranny and oppression, it becomes a great blessing to a land, and is much the same with the first plan. The best reformation all ranks should seek after, is to acknowledge their breach of covenant engagements, to endeavour, by all means lawful, to promote religion, in its purity of doctrine, worship, discipline, and government, to check error, heresy, and idolatry, with all sorts of vice and immorality; both rulers and ruled to be faithful in their duty towards one another; to follow peace with all men, and holiness; to study humility and self-denial; to prefer public good to private advantage;—all which would prove more for good and utility, than all the disputes about points.

I conclude, wishing my good friend, and old acquaintance, more insight into the truth and Reformation principles, in doctrine and government. Let him consult what I have said in my small treatise against Hutcheson, and what Gillespie has, p. 260, of his *Aaron's Rod*, &c. He owns and acknowledges, that the conservation and purgation of religion, the maintenance of it, the suppression of idolatry and superstition, belongs to the magistrate; that he has both a corrective power to punish what is wrong, and evidently contrary to the law, to punish by corporal and temporal punishments, and an auxiliary or assisting power, in administering things that are necessary for the well-being and comfort.

able subsistence of the church. He distinguishes between directive power, which belongs to the church, and coercive power, which belongs to the state; yet the magistrate has a full liberty to judge the matter before he compel any; that he has a cumulative or assisting, but no privative power; he can do nothing against, but for the truth, 2 Cor. xiii. 8.—He owns also the difference between the magistrate's doing no good, and doing evil to the church,—between his giving no assistance, and opposing her.—His not allowing or authorising, and his forbidding or restraining; magistrates may assist and strengthen the discipline and government of the church, but has neither power to deprive her of her power, or restrain or forbid what Christ hath commanded.

All the difference betwixt Gillespie, and such who own that Christ, as Mediator, rules over all, is this, whether the Mediator, in his economical or official character, rules all things without as well as within the church, or whether he has an universal dominion, and so exerciseth the rule and government of providence over all things, for the good and advantage of his church and people: and tho' it may be owned, in some respect, that the "magistrate's power hath its rise, not from that special dominion which Christ exerciseth over the church, as Mediator and head thereof, but from that universal lordship and sovereignty he exerciseth over all men by right of creation," and I add, by right of purchase and donation; for both are true.

It is owned, there is a difference between Christ being the immediate head of the church, and so appointing a spiritual government in it over men's souls, with different ordinances in it, for her spiri-

tual edification and salvation, and his rule and government of all things, both for her temporal and spiritual advantage. These two are far from being inconsistent, either with scripture, or with one another. For the sake of the church, he sent to Babylon, and brought down the Chaldeans, whose cry is in the ships. And though he rules in Jacob, yet rules there to the ends of the earth, i. e. he exerciseth his universal or general government over all, for the good of his church. Thus his kingdom of grace may be either called his chief or principal kingdom in this world, or at least the chief and principal part of that universal government he exercises over all, and subordinates all things to it. Hence, says he to his own people, "All things are yours, and ye are Christ's," &c. And so, in stating of the question against the Erastians, says he, "The question is not, whether the magistrate be God's deputy or vicegerent, or Christ's deputy, as he exerciseth an universal dominion over all things, or whether he be useful and subservient to the kingdom of Jesus Christ, as Mediator, and is obliged to endeavour the propagation of the gospel, and the good and benefit of the church. But the question is, whether the Christian magistrate be a governor in the church, *vice Christi*, in the room and stead of Jesus Christ, as Mediator, *Aaron's Rod*, p. 209. This is what is granted, that the magistrate is no ruler in the church; the officers in the church, are elders (teaching and ruling) and deacons.—The magistrate may rule the church as a part of the commonwealth, and do good unto her, yet is no church officer.—It is one thing, to govern in the church, as Christian parents—another thing, to govern, as elders do.

Gillespie acknowledges three things in the Mediator, i. e. 1st, Glory, dignity, or excellency. 2d, Power. 3d, Kingdom. Hence, in the conclusion of the Lord's prayer, "Thine is the kingdom, power, and glory." Says he, in respect of power and glory, he is over all things, over all men, and over all magistrates; but denies the kingdom; and maintains, that Christ, as Mediator, is only the church's King and head, or governor, and hath no other kingdom. This he illustrates from Solomon's excelling all the kings of the earth in wisdom, riches, glory, and honour, *Chron. i. 12.* Herein he was a type of Christ, *Psal. lxxxix. 27.* "I will make him my first-born, higher than the kings of the earth." So that the scripture he cites proves, that Christ is made heir of all things, and higher, not only in glory and power, but in his right to an universal rule and government, as God's first-born. Both David and Solomon subdued different states and kingdoms; and so the promise is to Christ, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces as a potter's vessel," *Psal. ii. 9.* The Lamb shall overcome them, for he is Lord of lords, and King of kings. When it is said, Thine is the kingdom, power, and glory, all the three belong equally to Christ, as Mediator, even in his official character, though, as to the special and saving exercise of all his offices, either as to communications or operations, has a particular respect to, and will issue in the saving good of his church; yet, for accomplishing this end, and other great ends and designs of God's glory, they are extended, in their communication and operations, to the whole world. His kingdom, even as Mediator, ruleth over all. The upbuilding of the church,

and destruction of her enemies, are two leading things in Christ's kingly office.—Gillespie's asserting, p. 294, "That there had been, for order's sake, magistrates, or superior powers, though man had not fallen, but continued in innocency," is very uncertain.—Certain it is, if sin had not entered, no confusion would have taken place, and so no such use for magistrates, or civil government,—or his asserting, "that Christ reigneth not among those who know him not," is wrong, and contrary to that, "God girded Cyrus, though he knew him not."

The ignorance of men about God, or his providential government, can never evidence that he does not rule over them; yea, God is good to all, even to the unthankful and unholy; and may justly expostulate with them, "Do ye thus requite the Lord, O foolish people, and unwise," &c. He does not leave himself without a witness, but sends them rain and fruitful seasons, filling their hearts with joy and gladness, that they may seek after him, &c.

The truth of God's declarations must remain, whether understood and believed or not: Just so, his operations upon, or towards men, must be the same, whether known and confessed or not: our ignorance or unbelief can never make the truth of God of none effect. Let God be true, but every man a liar. The Mediator rules in the midst of his enemies. When the year of his redeemed is come, the day of vengeance on his and their enemies, is in his heart.

Did not Christ, the Lion of the tribe of Judah, the root as well as offspring of David, open the book, and loose the seven seals. It is the Lamb, who has seven horns of power, seven eyes of wis-

dom, and the seven spirits,—is anointed with the Spirit above measure. He was worthy, because he was slain, to execute his prophetic and kingly offices. Worthy is the Lamb that was slain, to receive power, riches, wisdom, strength, honour, glory, and blessing, Rev. v. 12. It is the Lamb that opened both the first and all the rest of the seals. Christ, by his word and Spirit, as the prophet of the covenant, reveals all the events contained in the seals, trumpets, and vials, all which contain either mercies and deliverances to the church, or judgment and destruction to her enemies, which will be accomplished in that order, time, manner, and by such instruments as God hath appointed. Angels, who are ministering spirits, sent forth to minister unto them that shall be heirs of salvation, are many times employed, and may have a particular hand in sounding the trumpets, and pouring out the vials. The order is on the opening up the seventh seal, the seven trumpets commence, and on the sounding of the seventh trumpet, the seven vials are poured out.

The opening or disclosing the seven seals respected the propagation of the gospel, the opposition and persecutions it met with from Rome-Pagan, together with the terrible judgments that came upon the Roman empire, either more immediately from the hand of Zion's King; such as famine, pestilence, and wild beasts, or the ravage and plunder of barbarous nations, who broke in upon them by rapine and slaughter.

The dragon's reign ended about A. D. 310. In the time of Constantine, silence or peace continued in the church about half an hour, or a short time,

at which time the seven angels prepared themselves to sound.

The four first trumpets brought on still more numerous and cruel nations, like a storm of hail and fire, mingled with blood. Great heresies, divisions, and animosities, took place in the church, so that the third part of the sun, moon, and stars, both as to church and state, were darkened and eclipsed.

The three last trumpets are proclaimed with wo! wo! wo! to the inhabitants of the earth! the fifth or first wo-trumpet brought in the Arabians and Saracens, who were compared to locusts or grasshoppers for multitude, they besieged Constantinople, and plundered Rome, but could not make themselves masters of either of these cities.—However, under this trumpet, Antichrist, or the pope, was brought to his throne, or height of ecclesiastic power, and probably to the height of his civil power, the former, A. D. 606, when Boniface III. obtained it of Phocas, the emperor, by flattery. The latter took place, A. D. 756, under the reign of Pepin, king of France, who possessed Pentapolis, the exarchate of Ravenna, and the dukedom of Rome, of which he made a solemn grant to the pope, and his successors. Such bitter contests (says B——n, Hist. p. 163.) of the catholics, Nestorians and Eutychians, had filled the east with the most miserable carnage and murder, which rendered the name of Christianity odious to many. Mahomet, a crafty, but an illiterate merchant, who had married his master's rich widow, pretended a commission to root out idolatry, and to reform the religion of the Arabs, Christians, and Jews, privately persuaded his friends and countrymen to renounce idolatry,

and employed twelve of his disciples in the same work,—assisted by a Christian Monk and a Jew, and some others, framed his Koran, which he pretended to have received from God. In this he exercised himself for about fourteen years, commencing A. D. 608. About ten or twelve years before his death, he resolving to convert the world by the sword, and procure to himself a throne, he, and his followers, intoxicated with delusion, fought like furies, and became the terror of nations.

The sixth trumpet is said to loose the four angels which are bound in the great river Euphrates. Says Jurieu, the first wo is the birth of the Saracen empire, and the religion of Mahomet. The second wo is the irruption of the Turks, or the four Sultans, established at Nice, Damascus, Antioch, and Aleppo; or, according to Newton, at Bagdad, Damascus, Aleppo, and Iconium. They were bound from extending their conquests further than these territories adjoining the river Euphrates.—By the good providence of God, and the Croisades, or expedition of European Christians into the Holy Land, in the latter part of the 11th and 12th centuries. Nay, the European Christians took several cities and countries from them, and confined them within narrow bounds.

Says Newton, in the latter part of the 13th century, they were loosed, now adding an hour, day, month, and year, which amounts to 391 years and 15 days; this, added to the first conquest of the Ottomans over the Christians, mentioned in history, which was A. D. 1281, reaches to A. D. 1672, when Caminiee, with forty-eight towns and villages therein, were taken from the Poles.

Says Jurieu, the locusts of the foregoing trum-

pet were sent, not to kill men, but to torment them for five months. They did not penetrate into the entrails; but the Turk pierced into the very heart of the fourth monarchy, and laid it desolate; they established their empire in one of its capital cities, viz. Constantinople; they have destroyed the eastern part of it; and, it may be, God designs them to destroy the western branch of it too.

Says Newton, the Latin, or western empire, was broken to pieces under the four first trumpets; the Greek, or eastern empire, was cruelly hurt and tormented under the fifth trumpet; and here, under the sixth, it is to be slain, and utterly destroyed, i. e. the eastern branch of it, and, perhaps, afterwards the western too.

From the above history, observe first,

1st Observation, That though the pope, or western Antichrist came to his height only under the fifth trumpet; yet he was gradually rising in the foregoing; and though that Mahomet comes only to his height under the sixth, yet his rise began under the fifth; yea, both Pope and Mahomet came to their zenith, or height of power or manhood, near one and the same time. The pope was proclaimed universal bishop, A. D. 606, and Mahomet set up two years after, 608, and his delusions spread both rapidly and extensively. Now, it is very probable, that both may be greatly weakened and diminished under the sixth trumpet, though their total destruction be reserved till the pouring out of the vials under the seventh.

2d Obs. That similar sins, judgments, deliverances, and mercies, may, and do take place in different periods, under seals, trumpets, and vials. The mistake here have made many conclude, that the

fall of Antichrist is nearer than it really is; that several of the vials are already poured out, whereas it is more probable, that none of the judgments really contained in them are as yet accomplished: and when these vials come to be poured out, it will be sudden, swift, violent, not, perhaps, at distinct periods, one vial taking up the space of fifty, another of an hundred years; but the whole accomplished in a very few years; though, no doubt, they denote different plagues and judgments, as these that were inflicted on Pharaoh, and his subjects. And these vials, which are the last plagues, will chiefly fall upon Antichrist, and his followers, as the former did on Pharaoh, and his subjects; and that both Turk and Antichrist shall be the objects on whom they shall be poured out.

3d Obs. That there are several signs or evidences, that we are under the sixth trumpet, and near its end.

1st, Because no sooner is the seventh trumpet sounded, than the kingdoms of this world become the kingdoms of our Lord, and of his Christ, which, at this time, with few or none of them is the case, either as to profession or practice.

2dly, Both popery and mahometanism are still continuing, and the witnesses prophesying in sackcloth; both eastern and western Antichrist weakened in their power and extent of dominion. The suppression and resurrection of the witnesses must take place about the end of this trumpet, though no open persecution of such who maintain the truth, yet either a lukewarmness or indifferency about them, or a general opposition among ministers and people, rulers and ruled, against any faithful testimony for reformation principles, in doctrine,

worship, discipline, and government, does so much take place at this time.

Says Newton, Mahomet contrived his imposture that very year wherein the tyrant Phocas made a grant of the supremacy to the pope, i.e. in the year 606, tho' two years after, he began to spread his delusion, the authority of which might be established in the seventh century; but that of the pope was not till the eight century; for he became not a temporal horn till the middle of the eight. Now, both according to Newton and Jurieu, they rose under the fifth trumpet, and so arrived at their greatest height of pride, ambition, corruption, tyranny, oppression, cruelty, and idolatry, under the sixth trumpet. I think it is more probable, both will be destroyed under the seventh; but which of them will be first, needs no disquisition; but, as their remarkable rise and progress were at the same time, so their more remarkable judgments and downfall will take place under the seven vials, which are poured out under the seventh trumpet.

But, as popery began to rise in some things under the four first trumpets, was set on his throne by the fifth, and Mahomet, or his religion, chiefly established, as well as the pope further strengthened by the prevalence of the Turks or Ottomans, under the sixth, so the four first vials will be poured out on the western Antichrist; and, as the fifth trumpet set Antichrist upon his throne, the fifth vial will be poured out upon it, and make it full of darkness; and, as the sixth trumpet brought in the Ottomans, or Euphratean horsemen, so the sixth vial is poured out upon them.

It is evident from history, that superstition and idolatry greatly prevailed through the whole Roman

empire, east and west. Says Mr. B——n, Vol. II. p. 102, &c. The wide regions of Tartary, and provinces adjacent, were reduced to the vilest forms of superstition and idolatry. In 1453, Sultan Mahomet II. besieged Constantinople with an army of 200,5000 men; the city was taken, and an end put to the Greek empire, 40,000 Christians were slain, and 60,000 made prisoners; and, in that part that was taken, every vestige of Christianity was defaced.—The Ottoman tyranny and ravage laid the grave stone upon the small remains of learning in the East.—The popes were ring-leaders in every abomination. Alexander VI. was the scandal of human nature in every thing lustful and villainous.

Yet the Lord raised up John Hufs, and Jerome of Prague, in the beginning of the fifteenth century; Luther, Calvin, Melancton, &c. in the sixteenth century. Reformation has been carried on in Scotland, England, and Ireland, in the two last centuries. The conquest of the Turks, or Mahomet, over the Christian states, Newton reckons their height to be in the year 1672, when Mahomet IV. took Caminiec from the Poles; and though they besieged Vienna in 1683, yet were defeated, and has subdued no Christian state for eighty or ninety years bygone.

So that it is evident, that both have come to their height under the sixth trumpet, and that the second wo trumpet is near at an end, and that both the western and eastern Antichrist is begun to diminish and fall; and when ever this second wo comes to an end, not by the total destruction of the Turks and Ottomans, as Newton would allege; but to that end and period God designed: then the third wo of the seventh trumpet, or pour-

ing forth of the seven vials, will immediately follow.

For all the seven are but one wo, though different plagues. If the sixth trumpet contain Antichrist's height, it cannot contain his total ruin and destruction, or the six first vials, which would be quite distinct things; and so there would be no room for the last wo. No sooner is the harvest ripe, i. e. his church for deliverance, and their enemies for destruction, the witnesses having finished their testimony, their three years and a half of civil and spiritual death, than both the year of their redemption comes, life and zeal are put into them, and they cry with a loud voice to Christ, the Mediator, who sits on the cloud, "Thrust in thy sickle, and reap, for the time is come for thee to reap, for the harvest of the earth is ripe, Rev. xiv. 14, 15. Says Jurieu, The harvest begins, in those places, in the end of July, or beginning of August, and the vintage the middle of September, and so contain about fifty days, which is the seventh part of a year; so that he reckons the harvest and vintage, or pouring out the vials, will take up 180 years, which is the seventh part of 1260. But commentators, being too particular in pointing out the different periods, have gone wrong; only it may be observed, that the harvest has its beauties, profits, and advantages; the fields may be crowned with a new growth, and the trees put forth new flowers; but the vintage makes all waste, spoils the earth of all its fruits, and the remainders of its beauty, when the winter comes.

Before the seven vials are poured out, or the vintage and harvest comes, there is an earthquake,

a great change, and a tenth part of the city falls. Says Jurieu, France, the most considerable part of the ten horns, which once made up the Babylonian city,—that is in the middle of the popish empire, betwixt Italy, Spain, Germany, and England, exactly as a street or place of concourse. It is also four-square, almost as long as broad: and I believe it is particularly in France, that the witnesses must remain dead,—that the profession of the true religion must be utterly abolished. This is already done by the revocation of the edict of Nantz, and by the enormous cruelties of the soldiers, who have been let loose upon the Protestants, &c. Jurieu.

Those who killed them are the inhabitants of the street; those who dwell in the most eminent part of the popish kingdom; those who hinder their burial, are the tribes, languages, people, and nations, i. e. several neighbour nations. It is probable that all Europe shall contribute to hinder France from executing her design of extirpating the truth,—both those who are near to, and at a distance from her, shall stop her design of destroying the reformed religion;—but after what manner this shall be done the prophecy speaks not; perhaps it shall be by causing some trouble to France, during which, some shall have an opportunity of giving a new birth to the truth,—yea, God will preserve a number of the faithful, who shall hinder the burial of the two witnesses, and the utter perishing of the truth.

In another place, he says of France, This kingdom is the most considerable part of the ten horns, which once made up the Babylonian city.—It may be humbled, but, in all appearance, providence designs a great elevation for her afterward.—Though God will not let go unpunished the horrible outra-

ges which it acts at this day; afterward it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with papacy.—If France comes to a height of glory, she will shortly change her road. Her greatness will be no damage to Protestant states; on the contrary, they shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. This tenth part shall fall, and break with Rome, and the Roman religion.

One thing is certain, that the Babylonian empire shall perish, through the refusal of obedience by the ten kings who had given their power to the beast;—this is already come to pass in part. The kingdoms of Sweden, Denmark, and England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the pope; they have spoiled the harlot of her riches,—they have eaten her flesh, i. e. seized on her benefices and revenues. The kings who yet remain must do the same, and leave her solitary and desolate. But who must begin this last revolt? It is most probable that France shall. Not Spain, which is yet plunged in superstition, and is as much under the tyranny of the clergy as ever. Not the emperor, who, in temporals, is subject to the pope, and permits the archbishop of Strigonium to teach, that the pope can take away the imperial crown. France, a long time ago, hath begun to shake off the yoke of Rome.—Superstition and idolatry lose their credit much in France. Jurieu.

Now, though I be not acquainted at present with the situation of religion in France, yet I am persuaded, that tho' the truth be not buried, yet brought very low, and though they have cast off the tyran-

ny or despotism of popish princes, the superstition and idolatry of the popish worship, the pride, arrogancy, idleness, debauchery, and craft of their priests and clergy, yet retain too much of the deism of Voltaire, casting off a due regard to the scriptures of truth, and too much taken up with Pagon rites; such as, appointing feasts to the supreme Being; the profession of truth is much suppressed, though I hope the truth itself is not buried, nor laid in the grave, nor forgotten, yea, far more liberty is now given than formerly.

In the earthquake, it is said, seven thousand, or, as in the original, seven thousand names of men, or, as others say, men of name or renown. This has visibly taken place in this earthquake or revolution in France. A great many of the nobility have been slain, or obliged to flee; men of quality, riches, dignity, or, as Jurieu says, "Names shall be destroyed;" though he is mistaken in saying nothing but names; yet, sure it is, that names or distinctions of Monks, Carmelites, Augustines, Jacobins, Franciscans, Capuchins, Jesuits, &c. are now turned into that of citizen.

In the book of Revelation, there are three periods of the church, 1. The period of its primitive simplicity and purity, which lasted near four centuries, which took place under the six seals, and issued in the overthrow of the dragon, or Rome-Pagon. 2d, The church in her apostacy, corrupt, idolatrous, and solitary situation, with her few witnesses, banished into the wilderness, who continue to prophesy forty-two months, or during Antichrist's reign, which is 1260 prophetic days or years, the same with the forty-two months, allotting thirty days to each month, or time, and times, and half

a time. The character of Antichrist, both western and eastern, is Sodom, Egypt, and Babylon—Sodom for idleness, uncleanness, and corruption of manners, or, as Jurieu terms them, dissoluteness, luxury, and debauchery—Egypt the emblem of tyranny, pride, and cruelty—Babylon of idolatry.—The papism is called a beast, and a wild beast, armed with teeth and claws, who devours all that opposes his greatness. This beast opens his mouth, speaking great things, and blasphemies against God, his name, tabernacle, and them that dwell in heaven. He is the man of sin, the son of perdition, whose throne is the throne of pride, covetousness, ambition, and simony—sits in the temple of God, and exalts himself above all that is called God.

Many in our time, professing to witness against, and oppose despotism and tyranny, who are far from testifying against the heresies of Mahomet, in his robbing Christ of his prophetic office, or the Pope, in robbing him of both priestly and kingly, setting up other Mediators; such as saints and angels, usurping a power over church and state, that belongs to Christ only. Are not the generality of protestants robbing Christ of some part of his mediatory glory? some endeavouring to rob him of his divinity? others of the extent of that power that belongs to him as King of Zion? or in his official character, while they restrict the power and exercise of it only to the church?—Few in church or state testifying against the idolatry and great corruption of manners and practice that take place among the most part of churches and kingdoms? many contending for liberty, but not that liberty which is consistent with a subjection to the mo-

ral law, as a rule of life in the hand of the Mediator? not consistent with that liberty wherewith Christ hath made us free? Are not many nations and kingdoms, either professedly subjecting themselves to the idolatrous worship, and tyrannical government of Pope and Mahomet, or practically supporting, encouraging, or exercising idolatrous worship and practices, since persons of all descriptions have mingled with these heathen or Antichristian idolaters, and learned of them their way? Since they have been guilty with them, and partaked of their sins, shall they not be sharers with them in their plagues?

When kingdoms become worldly, rulers and ruled have no regard to the glory of God, the good of the church, or, perhaps, the temporal and spiritual good of the kingdom, but merely studying their own political and worldly advantage, when each of them seek after selfish and carnal interests, then they may expect to be frustrate; when wickedness, apostacy, and corruption, come to a great height, then we may expect, that the Mediator's commission will be, to put in the sickle and reap; when the precise time will come, is uncertain; but it is pretty certain, that it is fast coming. We see kingdoms gradually enlightened, and casting off Antichrist's idolatry and oppression.

We see some vials of wrath poured out on Antichristian powers, whether any of the seven be done yet, at least, some preceding drops before-hand are falling, as an evidence they are fast approaching. How Pope and Mahomet will be destroyed, is somewhat uncertain. There are three ways spoken of by some, i.e. 1. By the preaching of the gospel, and spreading the knowledge of the scriptures through

the popish dominions. In this respect, they interpret Dan. viii. 25. Through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall stand up against the Prince of princes, but he shall be broken without hands. Says Luther, He rose without hands, so he shall fall without hands. The Lord will consume him with the Spirit of his mouth, and destroy him with the brightness of his coming, 2 Theff. ii. 8. i. e. by the bright display of the gospel dispensation.

2. By an immediate judgment from God, as that which came on Herod; an angel of the Lord smote him, Acts xii. 23. An angel of the Lord slew in the camp of Senacherib 1,85000 men. God may send a pestilence, as he did in David's time, or some sudden and extraordinary judgment.

3. Antichrist, both western and eastern, some think, will be destroyed by sword and war. They have shed the blood of the saints and prophets, and thou hast given them blood to drink, for they are worthy, Rev. xvi. 6. Yea, some or all of the ten horns, whether at one time, or rather, perhaps, at different times, shall hate the whore, and burn her with fire, Rev. xvii. 16. shall, like France, seize upon her revenues,—deprive the pope and his clergy of their great incomes and tythes,—of the seal of their pardons and indulgences,—their gold and silver saints. But, in doing this, Antichrist, and his adherents, will probably raise great opposition, and use their utmost endeavours to support their tyrannical power, their pride, riches, and splendour, their idolatrous worship, and corrupt practices. Thus Michael and his angels, i. e. Christ and his followers, with the devil and Anti-

christ, his agent, has, and will fight, and oppose them, though the Lamb, who is called the Lion of the tribe of Judah, shall overcome. He is true and faithful, and will take to himself his great power, and reign, and they that are with him are called, and chosen, and faithful; and so in vain do those heathen idolaters rage.—The kings of the earth set themselves, and the rulers take council together against Jehovah, and his Christ or anointed and appointed King; for he shall muster up all his armies and forces, and give the finishing stroke, and last blow, to Antichrist. He calls all the birds of heaven, and beasts of the earth, to eat the flesh of kings, captains, and great men. And, as Mahomet rose by the sword, and his dominion was founded in blood, it is probable he will fall in the same way. Says he, Ezek. xxxviii. I am against thee, O Gog. Most of the princes of the earth have, and do oppose Christ and his kingdom; they are generally proud, profane, and tyrannical, false to that with which they are entrusted; therefore God is against them. He is terrible to the kings of the earth, Psal. lxxvi. 12. Hence, says he, when Gog shall come against the land of Israel, “I will call for a sword against him; throughout all my mountains, saith the Lord God, every man’s sword shall be against his brother: and I will plead against him, with pestilence, and with blood; and I will rain upon him; and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire, and brimstone, Ezek. xxxviii. 22.

In the three foregoing ways shall judgments be execute on Antichrist i. e. By preaching of the gospel, or diffusing the knowledge of reason and re-

velation through the world, and by calling out and exciting many, as he did Judas Maccabeus, Jonathan, Eliezer, and others, to oppose Antiochus, or the true followers of Christ, to oppose and destroy Antichrist and Mahomet; yea, he can, and will, perhaps, set every man's sword against one another, one part of the pope's dominions against another, or one part of the Turk's dominions against another, or Turk and Antichrist in opposition to one another, as he did the Philistines, 1 Sam. xiv. 16. They went on beating down one another, ver. 20. "Every man's sword was against his fellow;" or, as he set the children of Moab against the inhabitants of Mount Seir, utterly to slay and destroy them: and, when they had made an end of the inhabitants of Seir, every one helped to destroy another, 2 Chron. xx. 22. the Ammonites destroyed the Moabites, and the Moabites the Ammonites. The Lord made this great multitude fall by their own swords.

In Elisha's time, the Lord made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host, wherefore they rose and fled in the twilight, and left their tents and provisions; and so a measure of wheat was sold for a shekel, and two measures of barley for a shekel, 2 Kings vii. 6, 7, 16. The shining of the sun upon the waters deceived the Moabites, and made them think they had no more ado but gather the spoil, and so were smitten by the Israelites, 2 Kings iii. 22, 23. A sounding in the top of the mulberry trees, was a sign to David of the Lord's smiting the host of the Philistines, 2 Sam. v. 24. or he will destroy them by immediate judgments from heaven, i. e. pestilence, great hail, or fire and brimstone,

as he destroyed Sodom and Gommorrah, or made the stars to fight, as he did against Sisera, Judges v. 20. When Satan gathers together Gog and Magog, fire comes down from heaven and devours them; yea, these burning mountains of Etna and Vesuvius, being in Italy, the Lord can, and probably will, make fire come from the bowels of the earth, and execute immediate judgments on Rome, the seat of the whole Antichristian kingdoms. He sent a fire upon Magog, and on them that dwell carelessly in the isles. The valley of decision will be a valley of great slaughter and destruction; and so shall be called the valley of Hamon-Gog. As the sixth trumpet is a wo-trumpet, so the seventh is the same, and immediately on the expiring of the one, the other commences; it may be the sixth will end with the harvest, and the other begin with the vintage. The last cometh quickly, and is finished as speedily.—Christ, as King of Zion, can easily gather armies; he can say to one come, and he comes, and to another go, and he goes;—he can scatter them again when he pleases.—Their weapons are said to serve for seven years firing, and their bodies for seven months burying. By all these judgments the land shall be cleansed, and a way made for the latter-day's glory.

The witnesses shall rise; Jews and Gentiles shall be brought in; the knowledge of the Lord shall cover the earth. All these shall take place about the same time. And, as the trumpets were so many steps and degrees of the Roman empire's ruin; so the vials will issue in the ruin of the Roman church; thus, both of the judgments fall upon earth, sea, rivers, and sun.

As the civil and ecclesiastic power is similar; so

their judgments will be similar. But, as the present judgments are falling upon states and kingdoms in their civil capacity, and especially upon the house of Bourbon; and no wonder, seeing Henry IV. king of Navarre, the first of the house of Bourbon that sat on the throne of France, being a Protestant, passed the edict of Nantz, tolerating the Protestants, was obstinately opposed by the catholic party, and at length slain by Ravilliac, a friar, in the streets of Paris, A. D. 1610, who was succeeded by Louis XIII. who, with his mother, Mary of Medicis, revived the persecution against the Protestants, which occasioned a civil war. She, with cardinal Richieu, by bribes or force, entirely subdued the parliament of Paris, and put a final period to their liberties. Louis XIV. who married the eldest infant of Spain, with cardinal Mazarine, after subduing and taking Burgundy, and the towns of Valenciennes, Cambray, Ypres, Strásburgh, and Alsace; in the year 1684, repealed the edict of Nantz, and began a severe persecution against the Protestants, and signed a warrant for the massacre of all the reformed in his kingdom.

It is certain that France, Germany, and Spain, especially the houses of Bourbon, Austria, and Spain, have been connected, by compact, marriage, and religion; for, from Frederick III. duke of Austria, who was succeeded by Maximilian, Charles V. and others, for near 300 years, i.e. from 1440, to 1700, till Charles II. king of Spain, left his dominion to Philip, duke of Anjou, grandson to Louis XIV. who was descended of one of the infants of Spain, and married to another: but he having obtained Spain, the imperial government was conferred on Charles VI. the son of Leopold, a former emperor;

he having no sons, left it to his eldest daughter, the archduchess, Maria Theresa, consort of the duke of Lorrain, which was obtained by a deed of the emperor, called the Pragmatic Sanction, which entailed his hereditary dominions on his female heirs.

Now, all these having combined together, for the support of Antichrist, in corruption, tyranny, and idolatry, shall either be destroyed or converted; for men shall run to and fro, and knowledge shall be increased; the greater light, the greater destruction of superstition and idolatry. The Lord has begun his revenging and refining work on France, Spain, and Germany; and it is probable he will carry it on, till he either convert them from their Antichristian idolatry, superstition, corruption of manners, and tyranny, or destroy and dash their kings and princes to pieces, as a potter's vessel; and so they should be wise, and subject to the Mediator, and kiss the Son, lest he be angry, and they perish; and not only these, but all who have mingled with these Antichristian idolaters, and learned of them their way.—Says Jurieu, “I make no scruple to affirm, that the Babylonian empire is in all places wherever tyranny, pride, corruption of worship, manners, and government, mingled with Christianity, take place.—In all times, too, where these take place, or have been visibly established, there we may look for the birth and beginning of the Antichristian empire.” Also, he affirms, “That corruption, and looseness of manners, were the way for Antichristianism; its progress was followed by idolatry, and at last consummated by tyranny. In the Greek church, there is the idolatry of Babylon; they invoke saints,—worship images and relics: there the filthy abominations or corruptions

of Sodom: there the tyranny and pride of Egypt; there patriarchs and prelates carried themselves, in their prosperity, like masters and tyrants."

When sins become national, they bring on national judgments; and some particular evils have, and do bring desolation on kingdoms. There may be a difference between national, or civil and church sins, and so between national and ecclesiastical judgments. National sins take place, when the representatives of a nation, and the represented, do transgress in their civil capacity: such as, where each, or both, are guilty of perjury, or breach of covenant. Kings and magistrates come under certain obligations as to the kingdom, in its religious and civil liberties; what relates to the protection of both.

Now, if they should either establish popery in some particular places of their dominions, or openly tolerate and allow such who profess it; this should first be openly testified and remonstrated against, as inimical both to church and state; and if both sacred and civil liberties be in danger, then a nation is called to do all they can for their own protection. But, seeing the represented are bound, as well as the representatives, they should never break their oath of allegiance to a government, but on sure and evident grounds of their having broken their obligations to them; yea, not till all lawful means be tried by petitions and remonstrances; yea, persons should only "be ready to revenge all disobedience to God's law, whether in their equals, inferiors, or superiors, when once their own own obedience is fulfilled;" when they are conscious that they have constantly and faithfully performed their duty to their magistrates and rulers; for we are ready to

see the mote in our neighbour's eye, while we discern not the beam in our own.

If governors or representatives of a nation become guilty of idolatry, apostacy and profaneness,—pride, oppression, or despising and abusing mercies;—these sins, when they become universal among leaders and led: “When the whole head is sick, and the whole heart is faint; from the sole of the foot to the crown of the head there is no soundness. Ye have robbed me, even this whole nation,” Mal. iii. 9. “I will love them no more. All their princes are revolvers,” Hos. ix. 15. When this is the case, that land is in great danger. Kings may bring judgments on a kingdom, as Saul brought a famine on Israel, by breaking covenant with the Gibeonites, 2 Sam. xxi. 2. David, by numbering of the people, brought the pestilence;—Israel became vile by the sins of Jeroboam; and wrath came on Judah by the sins of Manasseh, 2 Kings xxiii. 26.—When sins are committed after warnings, or done with boldness and openness, without shame, they declare their sin as Sodom.

Church sins, though the same in their nature, yet, in some respect, different, which are committed by the leaders of the church. Hence that expression from the prophets of Jerusalem, “Is profaneness gone forth into all the land,” Jer. xxiii. 15. If either leaders in church or state be profane, it is a very bad example to others: but, as their work is quite different, so their transgressing the rule must, in some respect or other, be different too. The minister, or teacher, may corrupt the doctrines of the gospel by false teaching, and the worship or ordinances, by adding to them what God has not appointed, or by taking from them what he

has appointed, or by changing them at their pleasure.—By exercising church-government either partially, wrongously, or tyrannically; they should not act as lords over God's heritage, but as ensamples of the flock.—But of the difference of the magistrate and minister, or of civil and ecclesiastic rulers, I have said enough before: I shall only say here, that the sins of both may concur in bringing judgments on both. They may be so connected in guilt, that they justly share in the same punishment; yet, there may be many spiritual judgments, that God inflicts on church members, as such, which he does not on others; and some other judgments are more peculiar to nations, as such, and as viewed in a civil capacity, yet many nations and churches not so directly or immediately connected with Antichrist, as Spain, France, and a good part of Germany are, yet have been guilty of many of the same evils, and may expect to meet with similar punishments; so both church and state should be aware of Babylon's sins, if they would evite her plagues. And nothing but religion can keep from such sins, as nothing but personal pardon and forgiveness, through the great propitiation, that can prevent a person's destruction; so nothing but national pardon, through the same propitiation, by faith in it, with repentance and reformation, as the great evidence of pardon, whether to nations in general, or persons in particular, can prevent the eternal ruin of the one, or temporal ruin of the other.

If such a thing has, or does take place in the world, or recorded in the scripture, as national sins, threatening judgments, together with national promises, and the accomplishment both of threatenings and promises, which is evident from Israel and Ju-

dah, and all the different nations round about them, such as Moab, Ammon, Amalek, Palestine, Ethiopia, Tyre, and Zidon, &c.

Are not all these a clear demonstration, that rulers should have a regard to religion in all their government, whether in legislation or execution; and that rulers, whether kings, princes, emperors, or whatever sort of rulers kingdoms have, are really and more immediately under the providential government of the Mediator, unto whom all power in heaven and earth is committed, and are obliged, *de jure*, to kiss the Son, or submit to him, not only in his essential, as God equal with the Father, but in his official character, set up and appointed to be God's King, by and thro' whom he rules both kings and kingdoms, and by whom kings rule, &c. And if they submit not to his sceptre of grace, they shall, *de facto*, be brought under his iron rod, or his wrathful indignation; for God may justly, and actually does punish kings and princes, whom he calls men to obey; "For," says he, "vengeance is mine, and I will repay." And so Antichrist, with all his abettors, friends, and followers, will be destroyed: but, upon his final destruction, which ends the four Monarchies, succeeds the kingdom of the Messiah, when Daniel got a view of the four beasts and their thrones cast down; the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.—I saw one, like the Son of Man, come with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom,

that all people, nations, and languages, should serve him, Dan. vii. 9, 14.

The Jews then shall be converted, but Gog, of the land of Magog, or the Turks, of Scythian extraction, shall encamp against, and fall upon the mountains of Israel, and all the people with him. There the divine judgments shall overtake them, and God will be magnified and sanctified in the eyes of many nations, Ezek. xxxviii. 22, 23. with xxxix. 2, &c. This Gog and Magog comes out of the north, and bends their forces against the Jews resettled in their own land. But this is different from Gog and Magog that is spoken of in the Revelation, who shall come from the four quarters or corners of the earth, and march against the saints or church of God in general. The Gog and Magog spoken of in Ezekiel, are generally reckoned to be the Turks. Now, these are authors of the second wo, and the second wo belongs to the sixth, tho', perhaps, his final and total destruction may take place by the vials in the seventh trumpet. But the Gog and Magog, in John's Revelation, are conjectured, by Mede, to be the nations of America, being, in all probability, colonies or descendents from the Scythians, or Gog:—but whatever they shall be, they shall come up from the four corners of the earth, and compass the camp of the saints about, and the beloved city; but shall not succeed and prosper in their attempts, but shall be destroyed, in an extraordinary manner, by fire from heaven. See Newton, Vol. III. p. 330. The one in Ezekiel is the last enemy that shall be destroyed at the beginning of the seventh trumpet, and must take place before the Millenium or happy state of

the church begin: but the other, who shall come from the four corners of the earth, are the last enemies that the church shall have after the Millennium is over, when the devil himself, the promoter and leader of this new apostacy and rebellion against God and his Christ, shall not only be confined as before, but shall be cast into the lake of fire and brimstone, where he shall be punished, together with the beast and false prophet, who were cast in before him, and shall be tormented, day and night, for ever and ever." Newton, Vol. III. p. 831.

S U M M A R Y.

IN the foregoing Essay, I have endeavoured to manifest from scripture, Goodwin, and others, that Christ, in his mediatory or official character, is the medium of all discoveries, or the immediate fountain of all light, natural, moral, or saving; all comes through him, as the administrator of the covenant.—All gifts and communications, whether of one kind or another, come from the Father of lights, from Christ, the King of Zion, who received gifts for, and giveth them unto men.—Yea, that all operations of providence, whether works of mercy or judgment, being for the glory of God, and good of his own people,—are by him, and through him, as King and Head of his church. That, as all power in heaven and earth is committed to him, so all is exercised by, or received from him, as the immediate fountain of communication.

That justice satisfied, or judgment executed, is the basis or foundation of his throne, or of all the administrations of his kingdom.—That, seeing the

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whole dispensation of the new covenant, in this world, is mixed with mercy and goodness, and will all tend for spiritual good to his children, therefore must be consistent with justice, which suffers no mercy to vent, nor egress of goodness, without a complete satisfaction of all its demands.

Now, what I have maintained, is, that all power, legislative or executive, is derived from the authority of Christ, as he is the divine Mediator and Head over all things to the church.—That, as Mediator, he is King of kings, &c. and by him, as such, kings reign, and princes decree justice. Mr. Graham says, that this is a pernicious and absurd principle. I maintain, and have endeavoured to manifest it to be consistent, both with scripture and orthodox divines.—He seems to make a great difference between God, considered as a God of nature, and a God of grace. “That government must possess their power and title, either by the God of nature, on the foundation of the law of nature, or by the Mediator, on the footing of grace.”

I make no such distinction or difference; but have illustrated, that a three-one God, in and thro’ the Mediator, rules all things, whether natural, civil, or ecclesiastical, and spiritual, in subordination to his own glory, and the good of his people; and maintain, that the whole rule of government, of both natural and civil things, as it belongs to providence, is a gracious administration of the new covenant;—that the God of nature subordinates the law of nature to the ends and purposes of his glory, the manifestation of his sovereign grace and goodness, in a consistency with justice,—that the law of nature, or the moral law, whether natural or posi-

tive, is in the hand of the Mediator; that both legislative and executive power is lodged in him: the Lord is our King, Judge, and Lawgiver, and may raise up what instruments he pleases, for the execution or administration of his laws and government, whether in church or state.

2. Mr. G——m maintains, that the foregoing principle is the “foundation on which the combination of church and state, in one mixed system, has been, and continues to be built.” What I maintain is the contrary, that Christ’s mediatory government over all things, does not alter or change the nature of things; all things being ruled according to their nature. I maintain also, that church and state are distinct, and should not be blended together, as well as Mr. G——m, and that neither of them should incroach upon one another’s duty or work. But what the reason is, why Mr. G——m draws such a conclusion from his mediatory government, more than from his essential, I cannot conceive. The whole administration of rule and government, in the world, is in and through the Mediator; but this Mediator has both an essential and an economical or gifted right. But though it were granted, that the mediatory power reached only to the church, and to nothing else,—has not God the Father given a law, and prescribed the duty of every man in every station or relation of life? Can there be any difference either as to matter or manner of these duties? No, there is but one Lawgiver, and one law; every man is bound to serve his Maker,—to do good to his neighbour; to keep both tables of the law, and in that manner God prescribes: men may make confusions,—encroach

upon one another's work, and privileges too; but God's law is clear, orderly, distinct, and perfect.

3. Another difference between my brother and I is, whether the magistrate should have any thing ado with the church or religion; and so whether the national and solemn league and covenants were lawful, considered in that point of church and state taking both each of them their part in it? Here, observing the foregoing caution, of every one keeping their station, and making no encroachments; I maintain, and have illustrated, that the magistrate's duty, as a man, and so a man in office too, should do all in his power, and incumbent upon him by God's law, both for protesting and promoting religion.

I do not mean that either church or state should force the belief of every particular doctrine or truth, which has been matter of dispute among great, learned, pious, and otherwise orthodox divines; such as, whether vindictive justice was essential to God, or not?—how far Christ's death and satisfaction, and mediatory power, reaches or extends?—what are the just and scriptural limits of the magistrate's power?—who are the true and lawful objects of the higher excommunication?—whether the swearing the burghers oath was lawful? &c. The urging of every disputable point, as a term of communion in the church, is wrong. The Secession and Reformers both, perhaps, have erred on this head. Thus, it was an extreme too, in our Reformers, to press the covenant, and the divine right of presbyterian church-government on tender consciences; but, like the Secession, (who made swearing the bond they composed a term of communion, yet has bore with

many, and admitted them to church privileges, who have never sworn it to this day) never put it into strict practice; and though the state enjoined the taking of the covenant with civil pains, yet, I am persuaded, violence was done to no man for refusing it; nor am I persuaded that ever any civil penalties were inflicted on such; though malignants were justly refused admission into places of power and trust, unless they swore the covenants, and that with sincerity and uprightness, so far as could be judged. How far the magistrate is, or is not, from the law of nature. See pref. p. 12, 17.

But I have manifested, that the light of nature is from Christ as Mediator; and so the law of nature is both given and ruled by him, as well as the moral law. This is evident from what is taken out of Goodwin, and from Rom. ii. 14. and from other scriptures insisted on. But the solemn league, confession, and testimony, seem all of them to be opposed, chiefly for two reasons, i. e. their maintaining an alliance between church and state, and testifying against toleration of error and heresy,

Though I am as much against any unlawful or unscriptural alliance between church and state, as any Seceder, and equally against either of them forcing a belief of principles or practice of duties, upon any who have neither knowledge of, or love to them. Persons should not be censured by the church for every small fault, far less punished by the state. It is *Immedicabile vulnus ense recidendum est, ne pars sincera trabatur*,—a gangrene, or dangerous sore, which cannot be cured another way, that must be cut off by the magistrate's sword; and what proves dangerous to a nation or kingdom, the suppressing or extirpating of which must tend for ge-

neral good; and hence, it was obstinate heretics, and gross idolaters, that were punished by the civil magistrate, after they had used all lawful means of instruction, promises or threatenings, to reclaim.

No person will cut off leg or arm, or any member from the body, without great necessity; so both church and state should be very cautious and tender, either in cutting off by death, or the greater excommunication.—What the reasons are, why many Seceders are so intolerant in the church, and so much set on toleration in the state, is what they can best account for themselves.

The candid inquirer says, “The more unbounded,—the wider door it opened to error,—the nearer it came to true religious liberty.” Is it true religious liberty, to encourage these very evils God forbids? The apostle would not allow subjection, no, not for an hour, that the truth of the gospel might continue. Why would not Seceders allow a different sentiment, either anent the burghers oath, or the extent of Christ’s death, without excommunicating the protesters in the one, and the dissenter in the other cause, and yet are against the king or magistrate taking any account of, or punishing any man for idolatry or heresy; they seem to be for letting all weeds grow;—grievous and God-provoking sins to abound, heresies, like a plague, to infect,—bring ruin on souls, and desolating judgments on themselves, or the land, without any check from the state.—I acknowledge, that the magistrate is to protect every man’s civil property, the Socinian’s and Arian’s, as well as these who are the most orthodox; but does it follow, that he is equally to encourage, and lay out charges, either in building up, or upholding the one equally with the other? that

he is to do as much for the temple of Dagon, as for the temple of God? And that though some reforming kings were reprov'd, under the Old Testament, for not removing the high places, and others commended for destroying idolatrous places, —altars, priests, &c. yet all kings and magistrates, who tolerate, and at least let them go on without the least check, are the persons who come nearest to religious liberty, &c. This is strange doctrine.

I shall conclude with these few hints, as to periods, which some divide the world into.

First, Two thousand years between Adam and Abram; two thousand between Abram and the coming of Christ; and two thousand to Antichrist's destruction; then one thousand from that to the end of the world.

The Second from Abram to Christ, is divided into these: 1. From Abram to Moses, about five hundred years; from the promise given to Abram, till their going out of Egypt, 430; from that, till the building of Solomon's temple, 480, 1 Kings vi. 1; from its building, till its overthrow, 427, or 430, Ezek. iv. chap. from its overthrow, till its restoration, 70 years; and from the giving forth of the commandment to build Jerusalem, 70 weeks, or 490 days, all which makes out about 1900 years.

The Third period is divided as follows: About 430, from Christ to Antichrist,—till his full birth, 330; from that, till his height, 666, comes near 1430; from that to his total ruin, 430, which brings his total destruction, to 1860. Jurieu makes the period between Antichrist's being complete, and his destruction between seven and eight hundred years; only, he makes his completeness, perhaps, the same which others count his birth, about

the eighth or ninth century; he begins the pouring out of the first vial at the ninth century.

There are two schemes, I have drawn up, and ready for the press, i. e. the first restricts the seals to the downfall of the Dragon, or Pagan idolatry, which was accomplished in the first three centuries before Constantine the Great. The trumpets succeeded, and respected the upsetting of both Pope and Mahomet. The vials accomplish their ruin and destruction. This Newton, Jurieu, and Goodwin maintain, only they differ in this, whether some of them belong to, or were cotemporary with the fifth and sixth trumpets; but I have agreed with those who ascribe the vials to the seventh trumpet. This is the scheme followed in the few hints already given.

The second scheme, is to make the opening of the seals to extend from the beginning of Christianity to Antichrist's height. The trumpets to be forerunners of his destruction, or means of bringing him low, and the vials to finish his ruin, or bring him to his final destruction; which took place about the 12th, or beginning of the fifteenth century; and which of the ways we take, I am of opinion, the furthest length we are yet come, is the end of the sixth trumpet;—but the trumpets and vials being so similar, that the difference cannot be well discerned, unless we could know, for certain, that what is now taking place, were the last plagues, &c.

F I N I S.



